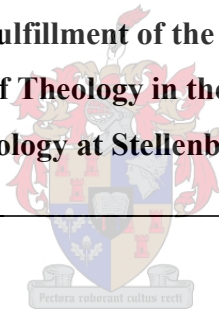


**“PHILOSOPHICAL COUNSELLING
IN A PASTORAL HERMENEUTICS OF CARE”**

**by
“SHAWN STÜTZNER”**

**Thesis presented in partial fulfillment of the requirements for the degree of
Master of Theology in the Faculty of
Practical Theology at Stellenbosch University.**



PROMOTER: PROF. DANIËL J. LOUW

March 2015

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ABSTRACT

Existential crises are now intertwined with the paradigmatic framework and noetic system of people's lives in their search for meaning, significance and value. In this respect, a close connection exists between thought processes and values. The core issue in the research is to unlock the hermeneutical connection between thinking patterns, philosophical systems, and meaning structures at the level of noetic understanding. The basic hypothesis is that spiritual healing is realized within the qualitative interaction between systemic-hermeneutic networks and the attempt to determine how certain thinking patterns within frameworks, especially schemas of interpretation, the behaviour and attitudes of people regarding the meaning of life is determined. In this regard philosophical counselling in pastoral care can play a crucial therapeutic role.

Philosophical counselling differs from Rational Emotive Therapy in the sense that meaning perception comprises more than rational thought categories (cognition) with the possible pathology of irrational thoughts. Sense meaning refers to attitudes as determined by idea-moderate wisdom systems such as embedded in cultural convention, attitudes and value systems that motivate behaviour, and a form of calling and commitment determined by existential pathos.

The connection between religious thought and the dimension of God-images must be investigated. In this regard the research works with the basic presupposition that philosophical counselling can play a supportive role in a pastoral diagnosis that focuses on distinguishing between appropriate and inappropriate God-images. It is to examine how ideas about God's involvement in human suffering (theodicy question) processes suffering within existential realities.

Particular attention is given to how P. Raabe's four-stage model of philosophical counselling can play a role in pastoral care and the making of pastoral diagnosis. Therefore, to look at the connection between faith, hope and meaning. We also look at the dynamics between noetic philosophy, life convictions, life perspectives and processes of conceptualization in a pastoral epistemology. In this respect the research joins the classical connection between wisdom and insight with the tradition of *cura animarum* (soul care) and the current approach in pastoral theology to enlarge *cura animarum* with *cura vitae* (the healing of life).

OPSOMMING

Eksistensiële krisis is nou verweef met die paradigmitiese raamwerk en noetiese verwysingsstelsel van mense se lewensoorwinnings in hul soeke na sin, betekenis en waarde. In hierdie opsig bestaan daar 'n nuwe verband tussen denkfases en waardes. Die kernvraagstuk in die navorsing is om die hermeneutiese verband tussen denkfases, filosofiese stelsels en betekenisontsluiting op die vlak van noetiese verstaan te ontsluit. Die basiese hipotese is dat spirituele heling gerealiseer word binne die kwalitatiese interaksie tussen sistemies-hermeneutiese netwerke en die poging om vas te stel hoe dat bepaalde fases van denkraamwerke, en veral skemas van interpretasie, menselike gedrag en houdings ten opsigte van lewensin bepaal. In hierdie verband kan filosofiese berading in pastorale sorg 'n beslissende terapeutiese rol speel.

Filosofiese berading verskil van Rasioneel Emotiewe Terapie in die sin dat dit betekenis/sin meer omvattend is as rasionele denkkategorieë (kognisies) met die moontlike patologie van irrasionele gedagtes. Sin verwys na houdings soos bepaal word deur idee-matige wysheidstelsels soos ingebed in kulturele konvensies, gesindhede en waardestelsels wat gedrag motiveer en 'n vorm van roeping en toewyding (eksistensiële patos) profileer.

Die konneksie tussen religieuse denke en die dimensie van Godsvoorstelling word ondersoek. In dié verband werk die navorsing met die basiese voorveronderstelling dat filosofiese berading 'n ondersteunende rol kan speel in 'n pastorale diagnose wat daarop fokus om tussen toepaslike en ontoepaslike Godsvoorstelling te onderskei. Dit wil veral kyk na hoe idees oor God se betrokkenheid by menslike lyding (teodiseevraagstuk) die verwerking van lyding binne eksistensiële realiteite bepaal.

Daar word veral aandag gegee aan hoe P. Raabe se vier fasemodel van filosofiese berading 'n rol kan speel in pastorale versorging en die maak van pastorale diagnoses. Daarom dat gekyk word na die verband: geloof, hoop en singewing. Daar word ook gekyk na die dinamika tussen noeties-filosofiese lewensoorwinnings/lewensperspektiewe en prosesse van konseptualisering in 'n pastorale epistemologie. In dié opsig sluit die navorsing aan by die klassieke verband tussen wysheid en insig binne die tradisie van *cura animarum* en die hedendaagse poging in pastorale teologie om *cura animarum* te verruim met *cura vitae* (die heling van lewe).

ACKNOWLEDGEMENTS

It is always a challenge to get to grips with new knowledge. To construct a new paradigm is never easy, especially when the current paradigm feels so comfortable. The selection of this thesis, “Philosophical Counselling in a Pastoral Hermeneutics of Care” was exactly the paradigm shift I needed. Indeed, the new knowledge collected in this work was, on the one hand, an extremely uncomfortable and tiresome journey but, on the other hand, it shook my current paradigmatic outlook that would change the course of my life.

It was in the readings of one particular author, however, that I developed a confidence, which would challenge my life view. This author emphasises the cultivation of faith in terms of the faithfulness of God. I acknowledge that this is nothing new in terms of theological knowledge. Yet, the paradigm shift that I experienced was realised in how the faithfulness of God directs us toward the maturity of hope even in suffering and crises. The author’s works sets out a decisive choice we, as pastors must make. Namely, that pastoral therapy needs its own identity and must develop hope and compassion in today’s secularised world of suffering. People today, more than ever, need the promise of a therapy that discovers hope and healing. Certainly, this is based upon the Word of God’s promises for our lives. In the words of Prof. Daniël J. Louw, and the author to whom I refer above:

“A person's healing towards becoming a new person, does not reside within him or herself, but in Christ's salvific work: this renews, transforms, changes and heals at all levels of life” (1998:175).

I acknowledge and thank you, Prof. Louw, for your patience, kindness, and many words of encouragement along my journey of completing this thesis. Our lectures with you were life changing. The spirituality that you live and which you taught us during our studies will never be forgotten. Certainly, they have been and are a part of the maturing of my faith. Thank you for sharing the hope of Christ and displaying His compassion. Where there is hope there is life. *Cura Vitae!*

DEDICATIONS

To my beautiful wife, Cindy! Thank you for holding the fort during this time. Also, I so appreciate your enduring love and dedication in supporting me in all ways through this work. You always believe in me. What an encouragement you are. May it be that I always better your life as you have mine!

To my children: Eden, Benjamin, and Joel. It was a journey that was difficult for you, I am certain. You are all courageous and I thank you for being so strong during my year of study away from you. God has big plans for you! I am proud to be a part of them.

To my father and mother, Jochen and Violet, I want to say thank you. There was never a day that you doubted my ability to finish. Thank you for believing in me, supporting me, praying for me and loving me. I am so grateful to God that I can dedicate this work to you!

To the rest of my family and friends all around South Africa, I want to say thank you, far too many to mention by name. However, someone said to me “an elephant can only be eaten one bite at a time.” Thank you Owen Becker for that advice!

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF RESEARCH PROBLEMS AND ITS CONNECTION TO THE DISCIPLINE OF PASTORAL CARE

Due to technology and the Internet, the world has shrunk into a type of global village, which has come with an explosion of knowledge. The notion of diverse knowledge within both academia and upon ones personal life, affects life. As more and more knowledge impacts upon the opinions of belief systems there is in some sense a degree of discomfort. However, there is also the potential for resilience. For example, when an epistemological understanding of life is settled within the faculties of reason and emotion there will be comfort. Yet, when life is raided by a crisis, or many crises, the settled epistemology is confronted with various opinions of new knowledge to counter the problem. Solutions to the crises of academic fields, such as practical theology, are confronted with many points of view. This is also true regarding the belief systems and understanding of God in ones personal life.

It is evident that there has been a burst in knowledge across all academic disciplines. Preliminary study gives ample accounts of the above. One example, for practical theologians, would be the myriads of textbooks available with regard to the hermeneutical practice for interpreting the meaning of texts and contexts.

Two researchers who describe the hermeneutics of self-involvement are Donald Dwight Evans (1927) and John Langshaw Austin (1960). Hans-Georg Gadamer (2002) also expounds on the hermeneutics of metacriticism. The hermeneutical theory of Paul Ricoeur (2005) refers to the context of suspicion and retrieval. These are only three examples, as there are many more types of interpretations (see Thiselton 1992). Within this high-tech explosion of knowledge, there is a far greater awareness of diversity of epistemology as it is presented in a postmodern community.

As much as the academic world has been shaken by the vast amount of information leading to changing knowledge structures, so too has the worldviews of most individuals and their belief systems been flustered.

In a society such as South Africa, with the pandemic of HIV/AIDS, the interpretations of God-images are far more widely and loosely defined. For example, at the end of 2011, the regional statistics for HIV and AIDS in Sub-Saharan Africa of adults and children living with HIV/AIDS was 23.5 million (Avert 2014, Global HIV and AIDS estimates, 2011). As a result of many children growing up in environments with parents who have died from AIDS-related causes, other influential caretakers have also impacted upon the child's understanding of God. Furthermore, in a multicultural society such as ours in South Africa, the

diversity of culture brings more representations of God-images to light. Therefore, pastoral care will need to understand how current responses of spirituality critically impact on life and on the interpretation thereof, as it affects human behaviour.

In the context of the diversifying knowledge in our age, we will narrow down our attention in this thesis to the domain of research within the field of practical theology. Certainly, there is no exception that practical theology is also confronted with the diversity of the theories as well as philosophical knowledge and spirituality.¹ To expand, practical theology must have a stable working context in which it can understand how interpretation impacts upon its own academic field, as well as an individual and a community's spirituality. For example, practical theology, as Crawley describes it, on the one hand, properly relates to the interface between theology and Christian doctrine, and pastoral experience and care on the other. In the case of pastoral care, Crawley firstly argues that such care is the establishment of a relationship, the purpose of which will be to provide support in times of trouble, as well as promoting spiritual and personal growth. Secondly, it will be achieved through deeper understanding of oneself, of others, and of God. Thirdly, the affirmation of the meaning and worth of the person receiving care, and the desire to strengthen their ability to respond creatively and from a Christian perspective to whatever they face in life will be central to pastoral care (Crawley 2011:3). Indeed, a person seeking direction in the problems of life seeks alternate values for improving the quality of life. Thus, spirituality becomes an important study in practical theology, as it contains the dynamic relationship of theology and pastoral care that can lead to the healing of life. The tension between theology and pastoral care, however, must consider spirituality in light of changing philosophical epistemology. For example, Louw argues that a person's spirituality not only reveals a condition and a conduct indicating the uniqueness of the Christian understanding of God, but that it also explains a person's self-identity (Louw 1998:195), which is assessed against the multitude of knowledge the person faces in life. In addition, Christian spirituality relates to and affects all of life as it happens in society. To expand, Louw explains that spirituality today applies God's grace to the everyday field of experience and to current social problems (1998:189). Accordingly, the diversity of knowledge which impacts further upon the tension between theology and pastoral care must consider spirituality within

¹ An example of changing epistemologies is evident as early as the time of the ancient Greeks. It was Greek thought that provided one source of evidence for an epistemological normative value driven meaning through critical reflection. For example, Plato, founder of the first known European University, (c. 387 BC), said that knowledge is justified true belief, otherwise translated as *perfectly reliable truth*. To expand, Schmitt (1992) explains that Plato's assumption of knowledge is perfectly reliable true belief. In other words, belief sanctioned by the criterion of truth; that is, by a perfectly reliable criterion. Interestingly, we see that Plato's idea in the first half of the *Theaetetus* is his objection and scepticism to the relativism inherent in the Protagorean claim that knowledge is perception. Protagoras presents what could be defined as an early Humanist claim that "... The human being is the measure of all things, of those that are, that they are, and of those that are not, that they are not" (as translated by Giannopoulou 2013:55). Moreover, Protagoras believed that what is true for one person's interpretation of the world can be completely different for another, yet still completely true. Therefore, Plato challenges Protagorean relativism by questioning the reliability of perceptual criteria for knowledge. To illustrate, Schmitt (1992) explains that Plato's challenge rests on the observation that dreaming, disorders and madness involve false beliefs, and accordingly, are unreliable. Indeed, Plato argues that given that the states of dreaming and being awake can produce unreliable perceptions, that perceptions themselves are unreliable. Nevertheless, Plato points out that knowledge is only knowledge when perception is reliable. It follows that knowledge is not perception. Polkinghorne points out that in Plato's thought there is a difference between what we believe to be true (doxa – opinion or belief) and what we know to be true (episteme – certainty and knowledge) (1983:9).

the community of meaningful dialogue in the allure of epistemological alternatives. For example, Browning contends that practical theology should be based on “a critical reflection on the church’s dialogue with Christian sources and other communities of experience and interpretation with the aim of guiding its action toward social and individual transformation” (1991:36). Thus, spirituality should be framed within a dialogical interpretive tension of theology and care in which critical conversation between interdisciplinary fields enhances life values in light of the diversity of knowledge. Many evolving epistemologies exist, however, which will certainly lead to differing reflective and critical conversational outcomes and values.

Pastoral care interprets a person’s spirituality of being, explained in terms of their philosophical meaning structure of life within a systems approach.² An example of this objective is evident in the writings of Victor Frankl (1997), whose theory expressed that life has meaning in all circumstances. Frankl, in his book *Psychotherapy and Existentialism* (1960), observes that existential analysis must surpass analysis of existence or being. Furthermore, he mentions that it involves more than a mere analysis of its subject. On the contrary, Frankl directs our focus from immediate existential concern of ‘being’ toward ‘meaning.’ To this end, pastoral care is concerned not only with *ontos* but also with *logos*. In fact, borrowing from Frankl’s modality of Logotherapy, it is the concern of pastoral care to interpret the meaning dimensions of a person’s reason and judgment of life.

Furthermore, the comprehensive attempt to deal with the study of human systems and behaviour within today’s diversity of knowledge must also take into account the *praxis* of life. Such praxis deals with ones intention and motivation. As Collen suggests that *ontos*, *logos*, and *praxis* together yield a praxiology for human inquiry, including inquiry into human learning (2003:37). To expand, pastoral care emphatically deals with a holistic emphasis on meaning and identity within the human beings’ intention and motivation. For example, pastoral care deals with existential emotional distresses, philosophical cognitive reasoning and

² Ludwig von Bertalanffy, in his book *General Systems Theory* (1969) quotes the Canadian Premiere, writing from the perspective of a systems approach as “an interrelationship exist[ing] between elements and constituents of society. The essential factors in public problems, issues, policies, and programs must always be considered and evaluated as interdependent components of a total system” (1969:4).

Donella H. Meadows describes a system as an interconnected set of elements that is coherently organised in a way that achieves three things: elements, interconnections, and a function or purpose (2008:11). Interestingly, both these definitions describe interrelationships and interconnections as they deal with meaning. For example, in pastoral care, spirituality looks at all the relationship dynamics between structures and behaviours. Unquestionably, spirituality is constituted by interdependent, yet fundamental concepts. Moreover, such a system contains the interrelation of particular patterns of thinking influenced by purpose. However, these do not happen in isolation from community. While meaning is purpose driven, it happens within a systemic approach. For instance, any type of distress contains within it the meaning dimensions of a person’s reason and judgment of life at that given point as it happens in community and culture.

This is also the case when dealing with pastoral care and Christian spirituality. Simultaneously, it consists of images of God (faith), or put more simply, how God is perceived within the distress. To expand, because of the interconnected nature of being human, the parts of our lives affect the whole. Interestingly, as we deal with spirituality it ought to be within a pastoral systemic approach of care. For example, Collen explains that pastoral care must consider a systems approach as a “holistic means for increasing participation and involvement from everyone” (2003:54). Again, pastoral care assesses distresses from the position of the whole faith system of meaning. In brief, it identifies how the interrelationships and interdependent factors of life meanings are influenced by the whole. For example, Louw explains that the whole is more important than its parts. He explains that components do not function according to their ‘nature’, but according to their position in the network (Louw 2008:157). A network is a system of interconnected people or things. Thus, balanced against the idea that the individual believes their distress is a personal emotional reality, the interrelatedness of relationships cannot be ignored. In fact, Louw emphasises that the pastor must understand that it is the community and network of relationships that are in the center of care; the individual is at the periphery (Louw 2008:180).

motivation. Indeed, Hamilton mentions that the distinctive nature of pastoral care is the integration of ideas, of experience and faith. He states that pastoral caring includes finding a more complete meaning of life through the religious values and themes. Pastoral care asks the ultimate questions of self-worth, acceptance, forgiveness, hope and change (Hamilton 1997:9-10). In terms of spirituality, this care is understood as soul care. Spiritual healing relates to the concept of soul. Johansen explains that Christian soul care involves nurture and support. Furthermore, he says that the word ‘soul’ refers to the whole person, reflecting a holistic approach to care (Johansen 2010:84). To further develop this idea, Louw describes that the uniqueness of the soul signifies the essence of human existence and represents a vivid consciousness regarding the ultimate (2012:35). In addition, he adds that the concept of the soul is the centre of life directed to God and manifests itself in dynamic relationships (Louw 1998:21). Therefore, spiritual healing refers to the wholeness of the self, which includes relationships with others and an awareness of God. Certainly, these are all factors that lead to spiritual maturity when critically dealt with in a holistic manner. The motivation of pastoral care, therefore, is faced with the problem of dealing with the diversity of interpretation of knowledge upon the philosophical being, meaning and motivation of behaviour in the life of human beings.

1.2 PROBLEM OF RESEARCH AND BASIC RESEARCH QUESTIONS

1.2.1 The Problem Statement

The core problem of this research is how paradigms³ and schemata of interpretation⁴ impact on human behaviour and how current responses of spirituality critically impact upon philosophical life views. To expand, the research problem is to probe into the interplay between different patterns of thinking, the networking of ideas as expressed in conceptualisation of life views and its impact on the human quest for meaning; very specifically, on the noetic realm of life. The question at stake is whether healing in pastoral

³ Paradigms contain the concepts and beliefs that are organised into particular patterns of thought or behaviour, also known as schemas. For example, Howard (1987:34-44) mentions schemas are often organised around themes or ideas and can vary greatly. He explains that schemata provide a means of, firstly, recognising patterns (perception); secondly, through the assimilation of these patterns come to a better understanding (comprehension); and thirdly, reconstruct the original interpretation of an event from fragments in memory in terms of how much we recall (memory and learning). Added to this, he mentions that the incongruity between the schema, our expectations on how the world should be ordered, and the specific instantiation can then be enormous (Howard 1987:34). Therefore, in terms of spirituality, ones schemata of interpretation, as rational ideas, can be appropriate or inappropriate. In reference to schemas, a systems approach reveals the internal relationship between the person and the world. Hence, patterns of thinking or behaviour may not necessarily be proper value schemas because of past inappropriate experiences and reasoning the person may have encountered. Similarly, schemata of interpretation are related to very specific worldviews or philosophical ideas. When experiences, thought and intention occur that significantly depart from the expectations of one's network of meaning, such schemata become violated. Pastoral care, therefore, needs to assess the individual's spirituality as it considers their understanding of the values of the Gospel and the impact of their knowledge upon behaviour. Indeed, pastoral care has the challenge of investigating the clients' ideologies and convictions by challenging existing paradigms. These challenges are not only existential but also particularly related to a person's systemic frameworks of meaning.

⁴ It is true that the natures of schemata of interpretation are “cognitive maps people use to organize their reality” (Erving Goffman, translated by Cantrill & Oravec 1996:257). Certainly, pastoral care needs to diagnose how these frames or “persistent patterns of cognition, interpretation, and presentation, of selection, emphasis, and exclusion” (Todd Gitlin, translated by Cantrill & Oravec 1996:257) impact on behaviour. In particular, when an individual seeks pastoral care, it is imperative to understand as precisely as possible why they behave and interpret life in ways that are inappropriate to a spiritually meaningful life. Therefore, pastoral care needs to inquire systematically into the conceptual frameworks of human behaviour to interpret and understand the cause of the inappropriate behaviour. Integral to the core problem of diagnosing these frameworks of meaning is the issue of how the concept of God impacts upon a spiritually meaningful life.

care giving is only about the modification of behaviour on a more affective level (communication, verbalising of emotions, need-satisfaction, transformative and liberating actions, listening skills) or also about the quality of life on the level of being functions and the impact of life views on appropriate responses to the basic quest for meaning in suffering. If practical theology connects in an interdisciplinary relationship to philosophical counselling in order to identify meaning in suffering. Furthermore, if philosophical counselling is *inter alia* about the unmasking of skewed perceptions and inappropriate conceptualisation of the transcendent realm of life (questions regarding the ultimate), what is then the role of ‘philosophical counselling’ to the realm of spiritual healing, i.e. the integration of life views around fundamental questions regarding the meaning and purposefulness of life itself? If one can accept that the theological dimension in pastoral care giving refers to the interplay between God-images and responsible modes of faith behaviour within cultural contexts and the existential realm of daily life events, what is then the contribution of philosophical counselling to the transformation and necessary paradigm switches regarding theological schemata of interpretation within a hermeneutical approach to pastoral care giving and counselling? Can one perhaps toy with the notion that in order to be healed on a spiritual level, behavioural change within the parameters of religious and wisdom thinking implies change on the level of theological conceptualisation of existing theological paradigms used to describe the intention of a “divine noetics”; i.e. a paradigm switch from orthodox fixed conceptualisation to a more heuristic approach within the existential dynamics of life events, a kind of God-with-us approach in close cooperation with *homo viator*? How then can philosophical counselling help the pastoral caregiver in the constructing of an appropriate pastoral but also existential diagnosis of the meaning of the dynamic religious interplay; the presence of God and the human quest for meaning and dignity within undeserved suffering and unexpected tragedies.

This research regarding the interpretation of paradigms on human behaviour in pastoral care and how current responses of spirituality critically impact on life will be accomplished by means of an interdisciplinary approach. As mentioned earlier, philosophy will contribute to the interdisciplinary study of spirituality and its relationship to practical theology. Therefore, the approach in this research is to work within the modality of philosophical counselling as an important partner of pastoral care giving. The research will examine how philosophical counselling assists pastoral care in its inquiry into the conceptual frameworks of human behaviour and the understanding of current responses of spirituality as it critically impact on life.

1.2.2 The Research Questions

The core questions, therefore, are:

- A) What does ‘philosophical counselling’ mean and how can this relatively new approach to counselling help care giving to translate the emphasis on spiritual healing and human wholeness?
- B) What is the role of ‘philosophical counselling’ within pastoral care in order to set the human quest for meaning and purposefulness in life?

- C) What is the holistic interplay between ‘spiritual healing’, the assessment of God-images, and paradigmatic life views as worked out in the so-called “stages of philosophical counselling”.

1.2.3 Basic Presuppositions

Spirituality constitutes the worldviews of individuals and culture, thus reflecting particular paradigms in a Christian understanding of God. Paradigms of spirituality consequently comprise of the decision between what is and what seems to be, the eternal and the temporal (2 Cor. 4:18). It is not a positivistic approach in the traditional sense. For example, positivists say that only those things of which we are absolutely certain can be counted as knowledge. Rather, spirituality reaches deeper in light of changing knowledge structures. Polkinghorne (1983:2) describes these changing knowledge structures as a postpositivist science. This approach considers that knowledge is best understood in terms of what we have been able to produce thus far. It follows that studying the paradigmatic attitude of an individual or communities changing knowledge structures is integral to pastoral care in light of the many evolving epistemologies impacting on outcomes and values. Certainly, this is true also of spiritual formation in pastoral care. Thus, paradigms of spirituality contain knowledge structures of individuals and community that keep changing in light of new knowledge. Pastoral care is to critically examine these changing structures so that the Gospel and pastoral care keep dialoging upon its Christian sources.

A paradigm has long been understood as a set of universally recognised scientific achievements that for a time provide problems and solutions to a body of users. Powell explains that the paradigm is a body of presuppositions that make science possible. For example, without paradigms, all data are equally relevant and equally meaningless. Furthermore, a paradigm is an accepted model or pattern that establishes what shall be regarded as science. Powell argues that the paradigm refuses to tolerate data that do not conform to the presuppositions (1999:120). Pastoral care, for example, reflects upon two important presuppositions regarding the paradigms of spirituality. In terms of a postpositive science, the first presupposition of spirituality considers the values of the Gospel upon life, and the second, the nature of knowledge upon behaviour.

- (1) The first presupposition of spirituality is the theological discipline of pastoral care that proclaims the faithfulness of the Gospel as it pertains to life. Ultimately, it conveys the comfort and compassion of God (Is. 49:13). Indeed, for a Christian the Gospel is the mediatory Word of God which, when believed and appropriated as a value driven and normative faith, establishes our identity and meaning as reliable truth. The Gospel, to which the Church responds, is primarily a narrative about the message concerning the Son of God (1 Jn. 5:10) namely: His birth, His life, His atoning death and His resurrection (1 Cor. 15:3-4). In this narrative, the Gospel declares in Christ’s own words, that He promises a helper, the Holy Spirit sent by the Father in Christ’s name, to teach all things and bring into remembrance all that Christ has said (Jn. 14:26). Subsequently, the Scriptural references such as love, joy, peace, goodness, kindness, patience (Gal 5:22) are the faithful principles that constitute life and govern behaviour. Thus, spirituality, and more

specifically Christian spirituality, contains the attitude of the person and his or her values toward the truth of Scripture within actual existential contexts. Certainly, spirituality is a process by which pastoral care addresses the attitudes of value pertaining to life issues derived from a Scriptural faith perspective.

- (2) The second presupposition of spirituality relates to the attitude of an individual or community regarding their guiding principles for behaviour. Indeed, pastoral care studies the philosophical nature of reality, existence and knowledge. From a scientific point of view, the academic discipline of philosophy is certainly important to pastoral care. Pastoral care is equipped in understanding the spirituality of a person by the interdisciplinary relationship to philosophy. In fact, philosophy aids pastoral care in studying general and fundamental problems. For example, Teichman and Evans (1991:1) mention that these problems are concerned with the nature of existence, knowledge, morality, reason, and human purpose. In addition, Grayling reflects on the intellectual history, commenting on how philosophy has developed different academic fields. He shows how philosophy impacted on natural science in the seventeenth century, psychology in the eighteenth century, sociology and linguistics in the nineteenth century. In the twentieth century, it has played a part in the development of computer science, cognitive science, and research into artificial intelligence. He further describes that the aim of philosophical inquiry is to gain insight into questions about knowledge, truth, reason, reality, meaning, mind, and value (Grayling 1999:1-2).
- (3) The third presupposition is related to the interplay between theory formation in pastoral theology and the decisive role of paradigms in this regard. In a similar manner, philosophy will contribute to the interdisciplinary study of spirituality with its relationship to practical theology. Pastoral care will be well prepared in the twenty-first century to consider the importance of spirituality, as it relates to the attitude of a person regarding their guiding principles for behaviour. It is unquestionable that the interdisciplinary relationship between philosophy and practical theology will contribute toward the healing of life. Accordingly, in terms of a philosophical perspective, pastoral care should certainly investigate one's paradigms, and, "critically examine the philosophical foundations of concepts, arguments, [and] beliefs, etc" (Beckwith & Parrish 1997:33). Furthermore, it is without reservation that pastoral care takes a philosophical approach in dealing with normative meaning and beliefs of a person or community. For instance, an individual who experiences distress already has a standard by which they measure their circumstances. In fact, within their distress, their values contain particular ideologies. Indeed, beliefs are made up of precise concepts and these arguments constitute philosophical reasoning. It will thus be argued that the presuppositions of spirituality will lead to the healing of life, both in the temporal and the eternal perspectives of life. It does so by having a deeper understanding of the knowledge of God as described in the Gospel. Furthermore, it establishes the believer as reacting in an attitude of practical faith to various patterns of thinking (paradigms) that can be appropriate in terms of a

perspective of a directed spirituality (Rom. 12:9-21).

It is clear so far that spirituality is not isolated from the practicalities of life and concrete, cultural contexts. This is especially true in light of ever changing knowledge structures. Indeed, there are interacting components, elements, and relationships within spirituality that form an integrated wholeness of healing. Pastoral care studies such systems in terms of the current paradigms that motivate human behaviour. Therefore, systems analysis is an integral part of pastoral care in terms of the foundational presuppositions of spirituality.

1.3 ASSUMPTIONS & HYPOTHESIS

Systems analysis contributes toward determining the frameworks of meaning. The assumption is that healing can only come when a person is aware of how current knowledge impacts upon life and how one accepts, lives, and comes to terms with that current and particular framework of meaning. Evidently, to develop a normative value of meaning requires constructing a new philosophy of life and that one should broaden one's worldview by using system concepts. The basic assumption, therefore, is that in order to be healed on a spiritual level, more is at stake than merely the human person or an individual 'soul'. The paradigms that motivate human behaviour and determine frameworks of meaning should also be healed. The healing of paradigms is a spiritual matter and is closely related to frameworks of meaning. Certainly, paradigms contain the concepts and beliefs that are organised into particular patterns of thinking, established convictions and all kinds of belief systems. These patterns always constitute very particular presuppositions and ideologies as experienced through life. For example, the experience of life is not an isolated event but naturally happens within the interrelatedness and interconnectedness with others. In such instances, experience can be significant. However, when they are problematic they lead to crisis. Hence, when there are breakdowns in particular ideologies⁵, as it happens within life and community, the paradigm refuses to tolerate such data. These patterns contain within them particular values of truth upon life. Furthermore, they reveal how a person's knowledge or meaning, impact upon behaviour. Patterns of thinking are paradigms that contain within them, inter alia, a person's spirituality, life views and framework of belief or convictions. The pastor or pastoral caregiver should assess the understanding of the spiritual needs of the client by assessing the wisdom of paradigms. At a spiritual level, these patterns are to be assessed so the individual's framework of meaning may be addressed to lead to a more holistic healing.

Spirituality is a consciousness of God's presence. To illustrate, Louw (1998:19) describes spirituality as practicing the Christian faith in such a way that it creates an awareness of God's presence. In addition, because paradigms are expressions of a faith system, they contain within them attitudinal value; they

⁵ Ideologies here refer to the idea that guide processes of interpretation, understanding and that determine responsible behaviour, and motivation within events of meaningful, wise, decision-making.

comprise of thought judgments, and conscious memory. Furthermore, in their most basic form they constitute concepts and in their more developed sense they constitute schemas. The assumption is that such a faith system reveals the internal relationship between the person and God. Consequently, it also reveals the relationship between the person and the world. In this regard, new developments in the field of philosophical counselling can play a decisive role in a more inclusive and integrative approach to spiritual healing and wholeness.

The assumption is that the role of philosophical counselling, in studying the wisdom of cognition, the affective and motivation of the human soul, is essential to pastoral counselling. Indeed, pastoral care logically guides a person into reliable truth of spiritual healing in terms of Scriptural value and truth. For this purpose, it is assumed that against the expressions of relativistic truth, philosophical counselling can effectively deconstruct intentions to reveal belief systems. Indeed, beliefs form systems of meaning; thus, interpreting the dynamic of paradigms is a pursuit of pastoral wisdom and the healing of life.

The hypothesis is that in order for pastoral care to assist in bringing healing to particular paradigms it must seek an understanding of the schemata of interpretation that serves to determine the character and essence of phenomena. The phenomena, in the case of philosophical counselling and pastoral care, are the systemic epistemological issues related to the conceptualisation of human behaviour and the pastoral assessment of God-images as it impacts upon the paradigms of spirituality. These paradigms of spirituality refer particularly to those issues that are problematic to individuals as it happens in community. Thus, spiritual healing is realised through the qualitative interplay of systemic hermeneutical networking and the meaning of philosophical counselling

The healing of paradigms is a spiritual matter as a process of critically examining concepts and beliefs from the holistic perspective of wisdom thinking. Put differently, spirituality contains particular cultural and personal worldviews. In fact, they contain within them particular ideologies. Next, problematic ideologies create the need to reflect upon the knowledge of truth based on a ‘state of crises’⁶ of personal opinion or community’s opinion. Now, we shall call these problems ‘systemic doxa’ or a spirituality of interconnected opinions of belief. Such problems of crises reveal the opportunities for the need of resolution *when* sought by the person. Yet, the importance of philosophical counselling for pastoral care seeks out a ‘systemic epistemology.’ Without reservation, a systemic epistemology is the spiritual framework for the general conceptualisation of human behaviour and the pastoral assessment of God-images triggered by ‘systemic doxa’. Undoubtedly, a systemic epistemology emphatically understands “human behaviour within a systemic paradigm that recognizes the reciprocal interaction between individual, interpersonal, and environmental or macrosystemic factors over time” (Stanton & Welsh 2011:3). It seeks to work out life’s problems with the certainty of the knowledge of the Gospel. Such knowledge contains the forms of spiritual

⁶ States of crises understood within terms of Thomas Kuhn’s theory are the anomalies leading to crises. In the scientific sense that Kuhn uses it, anomalies are not terminated by deliberation and interpretation, but by a relatively sudden and unstructured event like the gestalt switch or of a lightning flash that inundates a previously obscure puzzle enabling its components to be seen in a new way that for the first time permits its solution (1996: 122).

empowerment that enables a holistic philosophical understanding of life issues. In addition, a deeper philosophical understanding of life issues will result in human behaviour being led toward a more holistic spirituality. Thus, philosophical counselling for pastoral care plays a decisive role in wisdom thinking and the eventual spiritual healing of life.

1.4 OBJECTIVES OF PHILOSOPHICAL COUNSELLING IN A PASTORAL HERMENEUTICS OF CARE

The aim of this paper is to synthesise various existential threats experienced so that spiritual healing within life can take place through the stages of philosophical counselling. To expand, these threats form very particular paradigms and can be either appropriate or inappropriate. Thus, pastoral care must assess whether the client's faith paradigm has become pathological⁷ in nature and whether there is any possibility in helping them realise new values based on Scripture.

The objectives are:

- (1) To classify existential threats of pathology in a systems approach. This will be limited to the existential threats of guilt and shame; anger, aggression, frustration; helplessness and vulnerability; anxiety; and doubt, despair as well as dread.
- (2) To collect both appropriate and inappropriate God-images as well as to select the use of a pastoral semantic differential analysis (PSDA) in order to facilitate the assessment of paradigms.
- (3) To construct a four-stage holistic model of philosophical counselling by revising upon Peter Raabe's existing model.

The question now is what the methodological approach would be regarding the interdisciplinary approach of practical theology and philosophical counselling discussed thus far?

1.5 METHODOLOGY

1.5.1 Methodology and Method

The journey of the interdisciplinary approach to philosophical counselling and practical theology happens within a particular methodology. When we speak of methodology, it is best understood as the "study of the plans which are used to obtain knowledge" (Polkinghorne 1983:5). To expand, in order for the interdisciplinary method of philosophical counselling and practical theology to work harmoniously, the

⁷ The word pathology is derived from the Greek roots pathos (suffering) and logos (word). Pathology is to be understood as a study of disease understood as a state of imbalance in health. Thus, pathology "is most often the result of the interaction between a vulnerability and a life circumstance. In some instances an extreme vulnerability alone or an extreme environmental circumstance alone may result in pathology" (mentalhealthandillness.com (1998). Pathology. [Online]. Available from: http://www.mentalhealthandillness.com/pathology_index.html. [Accessed: February 04 2015]. The use of pathology in this work relate predominantly to the illness and imbalance of conviction and ideology that may result in the health of the client's belief systems being challenged. The vulnerability of such belief systems, due to crises result in suffering, hence a pathology of conviction needing pastoral assessment and care.

methodological understanding of such plans is important in studying its object of investigation. In fact, the dictionary explains methodology as a particular procedure or set of procedures, methods, rules, or ideas. Methodology “explains why we’re using certain methods or tools in our research” (Cram 2013). Therefore, a methodology sets out to explain the theoretical underpinnings for understanding which practices, procedures or methods are best used in an interdisciplinary study. This leads us to an important question in research as to what specifically the term ‘method’ means.

In order for pastoral care to assist in bringing healing to particular paradigms that are problematic to individuals, it must seek an understanding of the phenomena. The phenomena in the case of philosophical counselling and pastoral care are the systemic epistemological issues related to the conceptualisation of human behaviour and the pastoral assessment of God-images as it impacts upon the paradigms of spirituality. In order to study and understand these phenomena it needs a method or a set of methods. For example, Polkinghorne describes that methods are the particular activities that are used to achieve results; he says methods include various experimental designs, sampling procedures, measuring instruments, and the statistical treatment of data (Polkinghorne 1983:5). Thus, the term ‘method’ is the philosophical and practical theological pursuit of knowledge and refers to the systematic procedures or logical plans in investigating phenomena.

In this thesis, the stress will be precisely upon methodology. Its emphasis will be placed on the interdisciplinary methodological approach to philosophical counselling and practical theology regarding pastoral care. It is the journey of studying knowledge through philosophical counselling so that the understanding of the healing of paradigms can be better understood in pastoral care. Yet it is necessary to understand the dynamic relationship between philosophical counselling and practical theology. The foundational methodology used in this interdisciplinary relationship is brought together by the Chalcedon pattern.

1.5.2 The Chalcedon Pattern

The epistemological issue of methodology is relevant to philosophical counselling and practical theology. To expand, a pattern is needed to reflect upon the objective truth that reveals the question of epistemology, namely, the relationship between philosophical counselling and practical theology working together. In like manner, it explains the philosophy of knowledge of interdisciplinary study, which in this case is the exploration of the healing of paradigms. Indeed, pastoral care belongs to the field of practical theology. It connects with other disciplines, such as philosophical counselling, and it does so in terms of its practical theological theory. The theory of pastoral theology is the science of dealing with the soul, as will be examined in more detail in the chapters to come. Furthermore, it is a theological discipline of pastoral care leading the person through spiritual healing toward a deeper awareness of the presence of God when faced with any given problem or crises. Therefore, the importance of a practical theological methodology is to reflect upon God who has revealed Himself to humanity. For example, Swinton and Mowat (2006:11) describe practical theology as being concerned with the discernment of truth in relation to the action of God

with us. Interestingly, the interdisciplinary approach of philosophical counselling and pastoral care will set to work together on the same object or phenomena in the healing of paradigms. Exactly how does philosophy and theology work together?

Practical theology and pastoral care operates within a faith paradigm, while philosophical counselling operates within an existential and ethical paradigm. Louw mentions that the interdisciplinary relationship between these two fields of study should be understood in terms of perspectivism (1998:100). Perspectivism is the practice of regarding and analysing the healing of paradigms from different points of view. Indeed, perspectivism is the interdisciplinary relationship of both practical theology and philosophical counselling. In this case, the two disciplines under discussion work with the same object, in our case the human being; they do so from totally different paradigms however. In this situation, Louw indicates that these differences regarding paradigms should not be interpreted in terms of dualism, but in terms of perspectivism. He emphasises that “perspectivism presupposes, methodologically, the method of correlation and correspondence. At the same time differentiation is necessary in order to safeguard identity” (Louw 1998:100). Thus, perspectivism allows for practical theology and philosophical counselling to represent a meaningful relationship with each other. When we speak of the interdisciplinary method of correspondence, it means “the relationship between structures of social meaning and the contexts and practices within which they are embedded” (Harcourt 2002:979). Therefore, the interdisciplinary relationship needs a pattern by which the epistemological correlation or association of philosophical counselling and practical theology is accomplished. The approach is understood as the Chalcedon pattern.

Practical theology is concerned with the discernment of truth in relation to the action of God in us. Added to this, practical theology keeps its attention focused on the mutual correlation it has with philosophical counselling and God’s action in us. Deborah van Deusen Hunsinger’s book, *Theology and Pastoral Counselling: A New Interdisciplinary Approach*, addresses important issues in terms of an interdisciplinary research. She bases her model on the Chalcedonian creed⁸ produced by the Council of Chalcedon in AD 451. “The council wrestled with the mystery of how Jesus could at once be fully God and at the same time fully human” (Swinton & Mowat 2006:84). The same question can be applied to the interdisciplinary correlative relationship between theology and philosophical counselling. The question is how can Van Deusen Hunsinger’s model be applied to the mutual relationship between practical theology and the philosophical counselling?

⁸ The Creed of Chalcedon reads: “We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the unity, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.”

Firstly, in the Chalcedon pattern, the indissoluble differentiation (unmixed differentiation) means that the two natures of Christ are related without confusion or change. Similarly, philosophical counselling and practical theology can be related without distraction. In fact, philosophical counselling and practical theological concepts can be brought into formal relationships. Following Van Deusen Hunsinger definition, we could say that a theological concept such as salvation would be conceptually independent of philosophical counselling's concepts of healing. Similarly, philosophical concepts like healing would also in some sense be conceptually independent of theological concepts of salvation. This conceptual independence of the two from each other, as Van Deusen Hunsinger says, would reflect the indissoluble differentiation between them (1995:68). Indeed, applied analogously to the relationship between theology and philosophical counselling, each has different roles. They reveal specific forms of knowledge that should not be confused with one another. Hence, for example, "theology can identify itself with [philosophical counselling], but [philosophical counselling] does not have the power to identify itself with theology" (Swinton, & Mowat 2006:85). Furthermore, in a theological sense, the reciprocal relationship that it has with philosophical counselling does not cause the essential nature of theology to change. Theological concepts are conceptually independent of the data offered by qualitative research models and vice versa. In its connection with the sciences, the Bible still brings about a radical change as the inner framework of a person is changed. In this case, sanctification reflects the change of the soul in the state of growing in divine grace. Likewise, indissoluble differentiation refers to the interdisciplinary conceptual independence of theology. Yet it can still connect with philosophical counselling. Pastoral care theologically directs a person's behaviour and future life-style in light of philosophical counselling, but it does not lose its essential identity of faith. Balanced against indissoluble differentiation, however, it is what Van Deusen Hunsinger's develops regarding the idea of inseparable unity.

Furthermore, the Chalcedon pattern speaks of the two natures of Christ. We understand it to coincide in an occurrence without separation or division. For example, Van Deusen Hunsinger says that theologically, healing and salvation are not inseparable by definition or experience. Firstly, she states, for each can be adequately defined without direct reference to the other. Secondly, they are not inseparable because it would seem that healing could be experienced without forgiveness and forgiveness without healing. However, she indicates that the idea of inseparable unity also reveals particular cases where the two may be closely intertwined (Van Deusen Hunsinger 1995: 74). In comparison, we can relate this to theology and philosophical counselling. For example, Swinton emphasises the importance of the social sciences offering complementary knowledge to theology. In this regard, he argues there is an inseparable unity that will enhance and sharpen our theological knowledge (Swinton & Mowat 2006:86). Theology will challenge and shape philosophical counselling, to use another illustration of inseparable unity borrowed from Van Deusen Hunsinger's example of Barth's discussion of the healing of the paralytic (Lk. 5:17-26). She highlights that Barth discusses the different forms of human well-being in its display of God's grace, yet it

reveals an inseparable unity; in the case of the paralytic, God's grace reveals healing and forgiveness as inseparable. Barth states:

The forgiveness of sins is manifestly the thing signified, while the healing is the sign, quite inseparable from, but very significantly related to, this thing signified, yet neither identical with it, nor a condition of it" (as translated by Van Deusen Hunsinger 1995:66).

We see that the unity between matters such as healing and salvation is essentially similar in an interdisciplinary study. For instance, this unity can be related without distraction. However, it is not necessarily inseparable by definition or experience. Therefore, there is a complementary interdisciplinary relationship between healing and salvation. In the same way, both theology and philosophical counselling can share the same unity, yet the interdisciplinary relationship between philosophical counselling and practical theology is to be held in a critical complementary tension.

A critical complementarism of an interdisciplinary study happens within the framework of a convergence model. The convergence is where theology and philosophical counselling, as unrelated academic disciplines, come together in terms of similar characteristics and conditions. These similar characteristics are influenced by spirituality, as well as ethical and moral alertness. Thus, theology and philosophical counselling can work together in a unified manner. The issues of spirituality and faith, however, give precedence to the quality of the God-human relationship.

Pastoral care and philosophical counselling meet within the pastoral encounter. The pastoral encounter is the link between the person and God, where the pastor acts as the mediator. The mediatory role of the pastoral encounter is the converging of the meaning and the destiny of being human in the faith perspective of eschatology and pneumatology. To expand, Louw argues that eschatology defines the theological stance of pastoral care in terms of the cross and resurrection which is inevitably connected with hope. Pastoral care is then exercised as a sign of hope to the world (Louw 1998:59). Furthermore, eschatology is appreciated within a pneumatological perspective because it is the Holy Spirit who, in relationship with humankind, brings conviction (Jn. 16:8); conversion (Matt. 18:3); confirmation (Rom. 8:16); counsel (Jn. 14:16); and control (Rom. 8:6) in the development of faith. For example, Louw mentions that practical theology acknowledges a discourse about God (the reality of God) and accepts (faith) as integral. It is understood that a portrayal of God exists through Scriptures (revelation). Theology, as an endeavour of the Spirit (pneumatology), touches the reality and presence of God. Otherwise 'God' Himself becomes a speculative product of the human mind (idea) and becomes anthropology (Louw 1998:22). When an interdisciplinary complementarism is from a mere anthropological basis, it purely becomes an analysis of human ideas and thoughts, which is not the case in pastoral care giving. Thus, practical theology and philosophical counselling coincide in an occurrence without separation or division. The unity between the two can be related without distraction and enhances knowledge in this interdisciplinary relationship between philosophical counselling and practical theology. Certainly, it is to be held in a critical complementary tension where the salvific centrality of the revelatory Scripture shapes the moral, ethical and normative

meaning of life. However, how exactly does the fluency of both philosophical counselling and practical theology remain interdisciplinary without translating themselves into one another?

The Chalcedon pattern furthermore speaks of the indestructible order of asymmetry. By indestructible order, Van Deusen Hunsinger means that in and with their differentiated unity, the two natures of Christ are asymmetrically related, with one term having logical precedence over the other. She says that the two terms of Christ's nature are differentiated, unified, and ordered in a particular way (Van Deusen Hunsinger 1995:65). Again, related to the example of salvation and healing, Van Deusen Hunsinger illustrates two important levels of order. Firstly, healing can be interpreted theologically as a sign of salvation (1995:73). Secondly, the significance of salvation as the ultimate term is independent of that healing as the penultimate term. Thus, the relationship is irreversible (1995:75). Now, in the interdisciplinary dialogue between practical theology and philosophical counselling, two particular interests are evident, namely reflection and action of salvation, and healing of paradigms. Dialogue, as described by Paulo Freire, is composed of reflection and action. If reflection is lacking, the undertaking is diminished to mere activism. If action is neglected, the undertaking becomes idle chatter (1989:19). This interdisciplinary dialogue is related then to the two natures of being. Firstly, its nature is about who we are as human beings and as spiritual beings. The relationship between the two is, however, asymmetrical. To expand, Van Deusen Hunsinger takes her lead regarding the indestructible order of asymmetry from George Hunsinger. He uses a Barthian interpretation of the Chalcedon pattern to present the idea of asymmetry. George Hunsinger says:

The two natures are rather conceived as asymmetrically related, for they share no common measure or standard of measurement. Although there is a divine priority and a human sequence, their asymmetry allows a conception which avoids domination in favor of a mutual ordering in freedom (1991: 286-287).

Swinton (2006:86) refers to theology's dialogue as talking of ultimate issues: life, death, God, and the meaning of life etc. Similarly, philosophical counselling dialogues around the issues of meaning but does not have the capacity to deal with these issues from the basis of Scripture. Indeed, philosophical counselling is important for theology's enhanced understanding and interpretation of the human being. Nevertheless, theology as a science operates from a unique perspective of faith and salvation in terms of the human as a spiritual being. This dialogue, therefore, holds that the bipolar pole, which comprises of the constitutive nature of the Godly, has greater logical value than the cooperation of the human pole. The perspective of our understanding of God is from a position of God remaining sovereign over and above scientific discovery; philosophical counselling dialogues comprehensively in understanding the existential issues of experience in terms of roles and expectations. These are understood as the affective components of human understanding. In addition, the normative dimension is necessary so as to comprehend the values that constitute meaning. However, the indestructible order of asymmetry upholds that the spirituality of being human reveals the dependency on God for their significance. It follows that there is a logical order in how such meaning and dialogue is derived.

The asymmetrical relationship between theology and philosophical counselling holds to a logical priority of theology. For example, Swinton (2006:86-88) mentions that this asymmetrical relationship has a “logical precedent for interdisciplinary enquiry” (2006:86). By way of explanation, the qualitative method of dialogue between practical theology and philosophical counselling is described as:

- 2 X is logically prior to Y ... when the definition of Y mentions X, but the definition X does not mention Y. Described more fully:
- 3 A conceptual account of X is an account of what we mean, understand, and intend ourselves to be talking about, when we talk or think about X. If X is not correctly thus accounted for in terms of Y, the X is conceptually independent of Y; if Y is accounted for in terms of X, where X is not in turn accounted for in terms of Y, then X is both conceptually prior to and independent of Y (Swinton & Mowat 2006:86- 87).

Therefore, both theology and philosophy need each other within pastoral care. Methodologically, however, theology does not need to give account to philosophy with regard to the interdisciplinary enquiry. For example, although the human quest may be to feel acknowledged, fulfilled, secure, independent, or the need to have, it is ultimately the impact of the theological grace, reconciliation, hope, fellowship, and gratitude that will impact upon life needs without the need of philosophical presuppositions or theories. Yet, a critically evaluative literature study⁹ will provide substance for the actions of justifying our choice in stressing the methodological approach of philosophical counselling and practical theology regarding pastoral care in the form of the Chalcedon pattern. Before attempting to address our literature review, the hermeneutical method will be expounded with regard to philosophical counselling and pastoral care.

1.6 HERMENEUTICS: BACKGROUND TO PASTORAL CARE AND PHILOSOPHICAL COUNSELLING

Pastoral care is to consider both perception and the cognitive paradigms of spirituality. Indeed, pastoral care must consider spirituality within the community of meaningful dialogue in the allure of epistemological alternatives of complex structures. This process involves the art of interpretation of meaning; it looks into the philosophical nature of reality, existence and knowledge. It does so by assessing the network of systems in terms of the current paradigms of complex structures that motivate human behaviour. Previously, we described healing as an awareness of a person’s current knowledge impacting upon life. Furthermore, normative value of meaning requires constructing a new philosophy of life where there is an evident crisis. A purpose driven life happens within a systemic approach where the holistic interpretation of assessment regarding the whole faith system of meaning is taken into account. This interpretation identifies how the

⁹ The critical approach of this paper following the methodology will, within the perspective of reviewing existing authors, be to revise upon their models. The intention of having worked through the literature is to create a pastoral approach that, having been defined methodologically, can be further explored in terms of its method for pastoral care. Hence, the term ‘critical’ is used in terms of the approach of formalizing the thoughts of the authors into a coherent stage model that the writer of this paper agrees with, unless stated otherwise.

interrelationships and interdependent factors of life meanings are influenced by the whole. In greater detail, we explained the intention and motivation of the Chalcedon pattern in terms of interdisciplinary study that reveals the actions of the two natures of Christ and its relationship to an interdisciplinary study, namely, philosophical counselling and practical theology as it impacts on self and community. However, how does our methodology prepare for dealing with our core problem and interpreting the impact of paradigms and schemata of interpretation on human behaviour? The answer lies partly in the hermeneutical approach as the method of dealing with conviction and the need for spiritual healing. As a background summary, hermeneutics is both common to practical theology and philosophical counselling. Hermeneutics is the method of interpretation in revealing the knowledge of Scriptural truth and cultural behaviour. The hermeneutical method in this paper is what is known as objective hermeneutics.

Practical theology uses the method of objective hermeneutics to interpret truth. Objective hermeneutics has also been labeled ‘structural hermeneutics’ and is recognised in the works of Ulrich Oevermann. In describing Oevermann’s objective hermeneutics, Jo Reichertz emphasises it as the interpretation of action-generating latent meaning structures in everyday interaction (Flick, Von Kardoff & Steinke 2004:290). For example, Oevermann explains that humans live with the need to make decisions in life and justify them precisely because they have language, which implies rule-orientated social actions. Oevermann’s model emphasises that when people experience a turning point when facing new decisions, they are confronted by three questions that define probation: ‘Who am I?’ (in the crises), ‘where do I come from’ (what guides my decisions?), and ‘where am I going?’ (what are the consequences of the decision?) (Piedmont & Moberg 2003:258). These structural or objective hermeneutical levels, as systemically previously explained, interpret experience and comprehension holistically. Swinton and Mowat (2006:83) explain that pastoral care is to interpret the possibility of truth and revelation, while at the same time recognise the inevitable interpretative dimensions of the way we interact with Scripture and tradition. This process of spiritual discernment is very much a part of human existence. Again, Oevermann emphasises the integral religious component of every human life. He explains that structural hermeneutics as a method is intended to detect the ‘hidden structure’ of a person’s verbal expressions, revealing ones relationship to oneself, to others, and the world in general (Piedmont & Moberg 2003:251). Therefore, hermeneutics is a method of interpreting these hidden structures as it relates to concepts and schemata. The interdisciplinary structural hermeneutics involves a correlative relationship that converges between theology and the philosophical counselling in a mutual relationship. The relationship happens by means of bipolarity.

A bipolar model is necessary to allow for the philosophical and theological interdisciplinary frameworks within pastoral care to find a hermeneutical balance in terms of a convergence model as it works out in the pastoral encounter. This convergence upholds that human beings are dependent on God for their significance. In other words, a person’s attitude and how they interpret life directly impacts on meaning. If wisdom is used then certainly there will be a better quality to life. Therefore, values of meaning are important in the encounter of pastoral care. On the whole, theology and philosophical counselling

interact continuously in dialogue about values regarding the complex structures of knowledge. It is to do so from a position of wisdom as these knowledge structures relate to attitude.

The Christian spiritual realm of “*phronesis*,” refers to the hermeneutics of wisdom in actions, and a qualitative understanding of the meaning and value of life. It is absolutely necessary to realise that reasoning is learned within life from experience, and it is exercised within life. Indeed, thinking that deals with values are a crucial part of human life and thought. In addition, *phronesis* establishes the quest for an ethical assessment of identity and a relational aesthetics in human beings responding to one another in more beautiful ways of hope and freedom. For example, Louw emphasises the important role of attitude (*phronesis*) in the revelation of God to human beings, as basically a theological reality (2005:18). The apostle Paul expounds the Scriptural basis for the theological approach of attitude upon knowledge structures.

A key text that Paul addresses to the Philippians is that the believer should have a mind that reflects on who Christ is and what He has done for humankind (Phil. 2:5). The word for ‘mind’ in the Greek text refers to having an attitude (*phronesis*) like Christ, based on careful thought.¹⁰ Indeed, the background in understanding how Scripture contributes toward a spirituality of wisdom upon attitude will be necessary in the stages of philosophical counselling described in chapter four. However, at this point in regard to knowledge structures, *phronesis* deals with more than cognitive thought. For example, Louw (2012:26) says *phronesis* is more than the cognitive alone as it involves the emotions (affective) and the will (conative) in the development of human identity. To expand, our attitude and intentionality is a significant part in the development of carefully thinking through our uses of words and of conceptual meaning. Furthermore, *phronesis* also impacts upon our aptitude in the actual experiential self-understanding and self-confidence of emotion. Therefore, when we do not analyse concepts from the position of *phronesis*, we will be prone to experiencing resistance. There will be little improvement or understanding within our paradigms related to our complex knowledge structures.

Phronesis is a Scriptural term that means a person can use the wisdom of Christ to look at the full aspect of our being and meaning structure. For example, Louw emphasises that *phronesis* indicates a schemata of interpretation and paradigm, which reckons with the will of God in decision making. Furthermore, he says that it also indicates the quality of being functions as determined by the incarnation of Christ (Louw 2012:38). Thus, when Louw refers to *phronesis* in terms of the incarnation, he relates it to the theological idea of an eschatological category related to what Christ did in His death for our sins and resurrection in establishing our hope through the Holy Spirit (Louw 2012:38). In addition, we discover that a person’s spirituality contains the knowledge structures of God-images that are appropriate for successful living. To expand, these images of God are very powerful because they contain the essence and nature of

¹⁰ The BDAG explains that Paul refers to ‘mind’ as in **developing an attitude based on careful thought, be minded/disposed let the same kind of thinking dominate you as dominated Christ Jesus Phil 2:5** (Christ went so far as to devoid himself of his divine status for the benefit of humanity ... Or, have the same thoughts among yourselves as you have in your communion with Christ Jesus. Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed.) (1066). Chicago: University of Chicago Press.

eschatological hope and pneumatological relationship as a spiritual reality. Therefore, we need to appreciate that *phronesis* is a spiritual act and must also be applied to the level of our eschatological concepts of understanding and interpretation.

To define more specifically the concept of an eschatological interpretation of our knowledge structures, we must focus on our being-functions. Indeed, our being-functions find greater meaning within the context of salvation and reconciliation. For example, the apostle Paul explains that when we choose to live according to the flesh, our minds will be set on the things of the flesh. But when we choose to live according to the Spirit, our minds will be set on the things of the Spirit. Firstly, he refers to the mindset on the flesh as death and second, the mindset on the Spirit as life and peace (Rom. 8:5-6). Therefore, when our attitude is set on the Spirit, we discover the skill of carefully thinking about life through grace, forgiveness and reconciliation. This truth brings a position of peace within our attitude of understanding as we reflect upon knowledge structures in light of the Gospel. The task, however, investigates how pastoral care helps the client succeed in developing skills of wisdom to interpret complex structures.

One needs to bear in mind that the task of pastoral care is to journey on the road of wisdom with its clients. The nature of this journey of spiritual healing, whose faith is grounded within the Word of God, is to question the concepts of uses of words as it relates to the foundational text of the Christian faith in the client's knowledge structures. For example, Louw says one needs more than knowledge and information; one also needs wisdom. One needs that kind of knowledge that can help one to make a true discernment between right and wrong; between what is appropriate and what is inappropriate; what really counts and matters (2012:23). Furthermore, Louw also emphasises the importance of wisdom in decisions because it is the basis of intentional and informed healthy skills toward a better quality of life. He explains that our being human¹¹ is closely related to the function of making a true discernment in terms of intentional awareness of the presence of God and the knowledge pertaining to the meaning and destiny of life as it emanates from this very specific awareness and wisdom (2011:1).

Swinton also argues that the attitude of knowledge structures can form practical wisdom that embodies practical knowledge and so enables a particular form of a God-orientated lifestyle. He says that this disposition is devoted to the practical but critical living out of faith. This form of habitus reveals the coming kingdom of God in a tangible form (Swinton & Mowat 2006:27). Indeed, habitus is the culturally encoded way of living out a meaningful or ill-ridden pathological way of being, in a world where knowledge is continually changing. Therefore, the hermeneutical interdisciplinary method must hold the correlative relationship of philosophical counselling and theology in tension. It is to keep personal experience and the

¹¹ In our being, Louw emphasises the term *nous* in this relation. He says that in our being human *nous* refers to human soul, mind, intellect, understanding, reason, and thought. He says that *noetics* is derived from the Greek *nous* [human soul, mind, intellect, understanding, reason, thought] and the verb *noeō* [apprehend, perceive, understand, gain insight into]. Louw says in the Bible *nous* refers to *inter alia nefesh*. It indicates the whole of human life; it describes the quality of our being human as it is determined by the covenantal presence of the Living God. *Nous* as related to the wisdom literature in the Bible is firmly associated with the human will (intentionality) as the locus of understanding the will of God (Louw 2011:1-2).

value of Godly wisdom in balance. A structural hermeneutics is the wise action and motivation of assessing God-images in the client's knowledge structures by means of an interpretive systemic analysis.

The method of interpreting the philosophical nature of a person's crisis is by assessing their systemic God-images. To expand, it is to assess the systems in terms of the current paradigms that motivate human behaviour. The methods of interpreting life meanings take into account the systems approach of life meanings holistically. This approach of hermeneutics objectively involves complexification. Simply, complexification is the process of making something more complex. For example, Nicholas Rescher says: "For rational beings will of course try simple things first and thereafter be driven step by step towards an ever enhanced complexification" (1998:56). Now, the process of the complexification describes the richness and density of the system. Indeed, to know the complexity of the system is to reveal different facets and categories of the system. Again, a way to describe complexification is highlighted in Louw's description of space and place. He argues that people live in place and space and is therefore extremely sensitive to reactions, responses and attitudes within space (atmosphere or domains), and place (location, culture, context). The healing of life (*cura vitae*) is about the quality of place, as well as space. Furthermore, it is the positive affirmation of our being-functions (Louw 2008:427-428). Hermeneutics as a method of interpretation in a systems approach seeks to know the complexity in this space and place to dialogue through the stages of counselling toward a place of healing. For example, Collen (2003:61) mentions the complexification assessment quality is complementary in that it best attempts to understand the system and at the same time sharpen its method in how it interprets the system. Indeed, the holistic systems approach remains within the overarching perspective of a hermeneutical structural approach.

The hermeneutical method of pastoral care and philosophical counselling seeks the discernment of truth in relation to the action of God in this complex space and place. It does so in terms of structural objectivity. Armerding (1983:92) has pointed out that at the heart of structuralism is the view that structure lies at the heart of reality. To expand, Armerding defines structuralism as finding meaning in the universal structures of reality. In addition, it is anti-historical by nature. For example, structuralism does not see history as the realm of the meaningful (Armerding 1983:94). Indeed, structural analysis rather 'reads the situation' of complex knowledge structures. The reason is as a result of the emphasis of probing into the philosophies of life that constitute the meaning of life with regard to conceptuality and worldviews of life and Christian faith. For instance, Barthes (1981:215) argues, the goal of all structuralist activity, whether reflective or poetic, is to reconstruct an 'object' in such a way as to manifest thereby the rules of functioning (the 'functions') of this object. In addition, structure is therefore actually a *simulacrum* of the object, but a directed, *interested* simulacrum. The Oxford dictionary describes 'simulacrum' as the image or representation of something or someone. Thus, Barthes' use of the term simulacrum explains that the

representation of something or someone is the intellect added to the object, and this addition has an anthropological value. Indeed, it includes our being human in terms of our situation and freedom.¹²

However, the discernment of truth in relation to the action of God within existential crisis does have two fundamental structural theories. It must at first start with an analysis of our present world or even worlds of experience. Secondly, the mutual correlation between one's current experience and the Bible must challenge the encounter between God and humanity. It is to do so by examining meaningful complex structures of current knowledge and its consideration of what new data gleaned from Scripture can present. This tests how meaningful texts can impact upon a paradigm shift toward healing. Indeed, philosophical counselling in the theory formation for a pastoral hermeneutics of care must work within these structures. It is to do so within the Chalcedon pattern mentioned previously. Therefore, the analyses of structure in pastoral care researchers present experience. Next, it deconstructs the conceptual images, or systems of schemata, in order to represent the understanding of the individual's object of distress. Then, through the pastoral encounter, the critical correlation between the tradition of Christian experience and present-day experiences can address the issues of spirituality related to the client's images. Indeed, the attitudes of value pertaining to life issues derived from a Scriptural faith perspective can bring spiritual maturity to these complex structures of knowledge. It is the process by which pastoral care can help the individual attempt to decipher the meaning and destiny in life. Furthermore, the methodological approach of philosophical counselling and practical theology can work together in developing meaning in the client's life. Thus, our research is to provide an analytical and critically evaluative approach to the complexification of knowledge structures. The question at stake is to discover what the existing literature is in terms of our core problem of the impact of paradigms and schemata of interpretation on human behaviour. In particular, we will evaluate the existing literature of pastoral care and philosophical counselling and the role that the Chalcedon pattern plays in this hermeneutical interdisciplinary relationship.

1.7 LITERATURE REVIEW

The method of interpreting action-generating latent meaning structures in everyday interaction is accomplished by hermeneutics. Hermeneutics is the method that brings together the interdisciplinary relationship of pastoral care and philosophical counselling. However, it is best understood within the framework of praxiology. In observing objective hermeneutics, a systemic-structural activity theory is helpful in the interpretive process. Thus, the basis of this interdisciplinary interpretation is the philosophical framework known as praxiology. Bedny and Karwowski, in the *International Annual of Practical Philosophy and Methodology*, edited by Gasparski and Airaksinen (2011:97-143), define praxiology as the study of human actions in terms of their efficiency. An action in praxiology is defined as intentional, goal directed behaviour that is specific for human beings. Thus, the method of hermeneutics is rooted in a

¹² I must confess that, along with Armerding, I do not have expertise in the structural analysis epistemological debate.

praxiology that provides an explanation of human purposive action, and formulates principles of its efficient and normative performance. This is accomplished by means of the systemic-structural activity theory holding to a conceptual apparatus and well developed stages and levels of analysis, as well as analytic methods of study. Bedny and Karwowski explain the objective hermeneutical praxiology as follows:

Firstly, Bedny and Karwowski speak of praxiology in terms of Activity Theory (AT). They argue that AT is evident in consciousness and is developed in everyday practices. For example, during an activity, people use different tools, including symbolic tools that produce not only individual consciousness, but also shared culture. The particular strength of AT is the simultaneous formulation of external behaviour in terms of inner mental concepts and dynamics (Gasparski & Airaksinen 2011:100). Interestingly, the socio-cultural theory of the development of the human mind does not pay sufficient attention to motivational aspects of activity. For example, Bedny and Karwowski argue AT differentiates between motivation and goal. In AT, motivation is considered a source of energy that directs actions or activity to conscious goals. Thus, the person's efforts to reach the goal are called motives. To expand, a goal should always be distinguished from the result. The result is what the subject accomplished during the task performance; hence, a goal is conscious. On the other hand, motive or method of performance, Bedny and Karwowski argue, can be conscious or unconscious. Therefore, understanding the goal of an activity can vary depending on idiosyncratic factors and situational context. Certainly, the hermeneutical process of complexification is to determine the motivations from the tasks. Simply, the pastor is to interpret what the core problem is in terms of the interpretation of schemata from those conscious activities that may hide deeper truths.

Secondly, Bedny and Karwowski argue that Activity Theory (AT) focuses on goals, motives, psychological processes, and cognitive actions (Gasparski & Airaksinen 2011:103). These are not considered in isolation, but from the perspective of the functional purposes in the structure of self-regulation. Functional mechanisms have an inter-relational and inter-dependent relationship. In addition, a functional mechanism has a specific relationship with other functional mechanisms. Therefore, functional mechanisms represent a coordinate system of sub-functions with specific purposes in the structure of activity. Indeed, a hermeneutical approach must consider a systemic-structural theory of activity. As such, hermeneutics is a dialogical process that captures the multi-dimensionality of activity during the interpretation process of both intentions and motivations that the client reveals. Thus, theology and science dialogue along the structures of intentionality regarding the impact of paradigms and schemata of interpretation of the client's behaviour. However, within this hermeneutical approach of systemic-structural activity theory and self-regulation, the methodological approach of theology is integral to pastoral care.

Pastoral care is to maintain that both theology and science converge in the person of Christ and shapes the interplay and coherence of divine and human action (Loder, Wright & Kuentzel 2004:23). In analysing the complex structures of knowledge by means of the hermeneutical interpretation of activity theory (AT) and self-regulation of the client, the issue of theology remains integral. The Chalcedon pattern, once again, displays the importance of keeping this hermeneutical balance between theology and science. The statement

of James E. Loder is developed somewhat differently to that of Deborah van Deusen Hunsinger regarding the Chalcedon pattern. For example, he explains indissoluble differentiation, inseparable unity, and indestructible order as ‘theological grammar’ guides theology’s dialogue with other fields within a pneumatological emphasis. Loder explains that the theological grammar may be understood as transformational logic. Such logic is the unique sense of order whereby the “Holy Spirit is transforming all subordinate human transformations – a transformational logic by which the life span itself is transformed” (1998:245). Nonetheless, Loder’s work emphasises that the Christological, pneumatological, and anthropological dimensions of divine-human relationality constitutes of a ‘life in the spirit’ (1998:45). In addition, it generates insights into the nature of the Spirit’s transforming initiative in every dimension of human action (Loder, Wright & Kuentzel 2004:23). Exactly how does the relevant anthropological interpretation of activity theory and self-regulation justify the mutual interaction between God and humanity in creating a space for critical dialogue in pastoral care in terms of theology? In particular, the question at stake relates to the theological issues regarding Christology and pneumatology upon the healing of paradigms. First we shall deal with literature that deals with the interaction between God and humanity. Following this, we shall look at the evaluation of a theological theory formation related to new ways of thinking upon belief systems. In particular, important to pastoral care and philosophical counselling, is the hermeneutical approach of theology related to Christology and Pneumatology. We shall first address the anthropological position between theology and culture. This will be maintained within the above discussion of the hermeneutical framework of systemic-structural activity theory and self-regulation.

1.7.1 The Anthropological Position of Interaction between Theology and Culture

An interaction with God and humanity is understood within the context of both theology and culture (activity theory). In terms of the Chalcedon pattern previously discussed, pastoral care and philosophical counselling opens dialogue in a particular way with other fields of experience and knowledge. Importantly, culture will comprise of many factors such as social, political, economical, and environmental issues impacting upon knowledge. Therefore, communication, at a spiritual level, will be affected by such culture. However, the interactive communication is not humanistic but relates to one another by means of an activity theory within a critical correlation. The Chalcedon pattern described in the words of Loder defines the way in which this dialogue happens. First, the knowledge given to faith is unique and not to be confused with other forms of human knowledge (Loder 1998:112). Second, theology cannot carry out its work without entering into a dialogue with other forms of human knowledge (1998:37-38, 70-71) ... Third, the relationship between theology and other fields follows an asymmetrical order, with theology retaining ‘marginal control’ over the knowledge of other fields when they are brought into its own forms of discourse (Loder 1998:38).

Practical theologians agree that the insights of theology and contemporary culture are equal partners of an interdisciplinary method of mutually critical correlation (Fahlbusch & Bromiley 2005:319). This

mutuality is hermeneutically dynamic in activity theory and self-regulation in the context of a systems approach. For example, looking at Jewett's work on the theological position of Schillebeeckx (1984:210), he presents three interactions that take place in a mutually critical correlation. The results are a meaningful conversation connecting God and the experiences of humanity. Firstly, it results in the relationship between experience and revelation. This type of experience is refractory. For example, Schillebeeckx explains this conception of experience as refractory providing a clear moment that allows for the critique of our common human experience (Jewett 1984:211). Certainly, it is in distress and suffering that paradigms of meaning are evaluated against the notion of God being the possible cause of the problem. Thus, the critique of human experience encounters tension between existing ideas about God and what humanity defines as normal living. Secondly, a mutually critical correlation results in the relationship between experience and interpretation. Schillebeeckx emphasises how "interpretative identification" first unexpressed and then deliberately reflected on, is already an intrinsic element of the experience itself (Jewett 1984:211). Certainly, reflecting upon the emotional and experiential level of self-understanding, one responds from particular experiences of being that contain concepts of particular knowledge. Therefore, there is a necessity to interpret on the basis of appropriate rules of interpretation to avoid constructing rules on an ad hoc basis of experience. Thirdly, the mutuality of theology and culture is connected with the critical correlation between the tradition of Christian experience and present-day experiences. Again, Schillebeeckx explains what this correlation requires: It starts with an analysis of our present world or even worlds of experience; next, an analysis of the constant structures of the fundamental Christian experience about which the New Testament and the rest of Christian tradition of experience speak; and then, the critical correlation and on occasion the critical confrontation of these two 'sources' (Jewett 1984:211). The mutual correlation challenges the encounter between God and humanity to examine meaningful structures of knowledge and to consider whether a paradigm shift is appropriated in contrast to new information gleaned.

In brief, the hermeneutical process of activity theory and self-regulation are specifically focused on culture and inter-relational and inter-dependent relationships. This process includes ideas about God, experience, and tradition. However, this leads to the second point of analysis in terms of literature regarding the interpreting of action-generating latent meaning structures in everyday interaction. In particular, how does the praxis of the Chalcedon pattern work out in the intention and motivation of new ways of thinking upon belief systems?

1.7.2 A Theological Theory Formation in terms of Christology and Pneumatology

In dealing with paradigms, the theological question is how to draw a person meaningfully toward a new way of thinking. However, the issue at stake in crises reveals that the individual, in all probability, will be dealing with complex thoughts related both to culture and interconnectivity of relationships. These thoughts hold the tension as to whether anything could alleviate their predicament and move them toward healing. Therefore, the pastoral task of care is in keeping to its mandate of the Gospel in assessing the

individual's spirituality. Pastoral care must consider the client's understanding of core values¹³ and the impact of the Gospel upon behaviour. However, the theological theory formation must also contain clear parameters in which this assessment happens. The methodology of this interdisciplinary study advances from a spiritual awareness contained in the Chalcedon model. Previously, we mentioned that first, it is related to the two natures of Christ, as Deborah van Deusen Hunsinger describes. Secondly, it relates to a 'theological grammar' that guides theology's dialogue with other fields, as James E. Loder explains. Now, the parameters of a pastoral assessment in this research are formulated upon the literature of both authors' descriptions given above regarding the Chalcedon pattern. In fact, the parameters of activity theory and self-regulation must reflect upon the authority of the cross and resurrection in the assessment process. Therefore, the relevant literature regarding the cross and the resurrection is to be systematically analysed and integrated into the methodology of pastoral care. The justification of our approach using the Chalcedon pattern will prepare the foundation in the interdisciplinary relationship of pastoral care with philosophical counselling. The result is a methodology that is suitably structured to obtain knowledge from a critical reflection on the church's dialogue with the Gospel. Furthermore, it can do so with the proper structures in gaining knowledge from other communities of experience and interpretation. The aim of such a methodology thus seeks knowledge of the cross and resurrection in the guiding of action toward the potential of healing paradigms.

1.7.3 The Hermeneutics of the Cross of Christ

The cross of Christ, in practical theology, reveals the notion of identification regarding healing. Indeed, healing can best be understood whereby God identifies with the pain and suffering of humankind in Christ, His Son. In fact, the Chalcedon pattern reveals the link to healing in the context of the fullness of Christ as God, yet in His human condition still being fully human. Unquestionably, the differentiation is indissoluble. For example, Loder explains that Jesus is not merely a very good human being with certain godlike qualities; indeed, he is both human and divine, coexisting in a differentiated whole (Osmer 2008:169).¹⁴ Theologically, in faith terms this means that Jesus is God but can and does identify with the full extent of human pain. In addition, we can deduce from Deborah van Deusen Hunsinger's approach of the Chalcedon pattern that the pain and suffering of humankind in Christ reveals a unique interdisciplinary dynamic for pastoral care and philosophical counselling. The reason is as a result of their conceptual

¹³ Core values in this research refer to very particular links between the emotion (affect) intellect (cognition) and the morals and ethics of meaning. Thus, core values are the link between the persona (affect and cognition) and noetica (motivation and intentions). The beliefs that are contained within these interlinking dynamics reveal the understanding of conceptual meaning for the individual. Hence reveal both the understanding of the Gospel in life and its impact upon behaviour.

¹⁴ Loder explains that when human development is understood in a theological context it introduces relationality between two dimensions of time that are not easily reconciled. For example, he explains that one transcends and embraces the full amplitude of chronological time, and the other is bound to repeat certain stages in chronological sequence. To live in two-dimensional time, understood this way, is to live always between continuity and surprise; both have human and divine implications. Thus, living in the relationality between the two dimensions is to understand that any event will be multiplied by two: human development in time and the action of the eternal God that embraces all time, which inevitably has transformational potential (Loder 1998:42).

differences. As the two fields may intersect in actuality with regard to the understanding of suffering, Van Deusen Hunsinger stresses that they remain conceptually distinct (1995:91). In effect, practical theology reveals the identification of Christ with human pain and can bring spiritual healing. On the other hand, philosophical counselling, conceptually differing from theology, can contribute toward a method of healing. Therefore, as mentioned previously, pastoral care does not lose its essential identity of faith but it can still connect with philosophical counselling in effecting healing. In the hermeneutical approach of culture and relationships, healing is grounded in the spiritual understanding of the cross. However, how exactly does the cross relate to humankind and what impact does this have on an interdisciplinary relationship between pastoral care and philosophical counselling?

The cross reveals the essence of humankind towards a God who Himself has become vulnerable in the most difficult of circumstances. Louw (2000:112-116) describes the transcendence of God in the theology of the cross as the relationship of the existential and social conflicts that humankind experience to that of God's power. To expand, Louw clearly points out that in a pastoral approach, our focus is not on the ontology of suffering and evil, but rather on a hermeneutic of suffering and evil that challenges a theistic understanding of the power of God. Such a hermeneutical stance can lead to concrete actions of hope (Louw 2003:387). Hermeneutics in this sense is related to spiritual consciousness. For example, Seebom (2004:1) explains the genesis of hermeneutical methods as a 'hermeneutical consciousness.' For example, it is the attitudes in which cultural traditions reflect on the theistic understanding of the power of God. Therefore, actions of hope can only be understood within the systemic knowledge of culture and one's self-awareness of suffering relating to God's power. In terms of the cross relating to humankind the hermeneutical interdisciplinary approach reveals the following important methodological points:

Firstly, for a person who is suffering, the realisation is that all people are sinners, lost and guilty because of their own sin. However, this knowledge should not lead to determinism between sin and suffering. The reason is even though the idea may be that 'I am a victim of my own sin,' the theology of the cross does not keep me bound. There is something deeper than the awareness of my own suffering because of the effect of sin. This awareness is discovered in the atonement. The very core of atonement is that it "removes division between two or more disparate entities so that they can be at one with each other" (Mann 2005:46). The very essence of the cross with the impact of atonement is realised in the encounter of indissoluble differentiation. Humankind finds no division with God any longer as a result of sin. Indeed, Christ who died as a human being in identifying with our pain, also dies as Christ our God who bears our sin.

Secondly, atonement is an act of God and a revelation of His wrath, as well as a demonstration of His love, presence, solidarity and pathos so that "God's omnipotent presence and power [is] interpreted as vulnerable and overwhelming pathos" (Louw 2000:66). To expand, the pathos (compassion) of God is His declaration of providence that displays His non-deterministic involvement with humankind as it positively influences us. In this sense, atonement speaks of the oneness with God bringing meaning to suffering. For

example, the pathos of God will “connote proximity, closeness, intimacy, security, purposefulness and meaning” (Louw 2008:229). Therefore, when the theology of the cross is understood as the removal of a division between God and the individual through His atonement, it makes us aware of how there is an alternative within our crises. Consequently, the way this is revealed is within the knowledge of how God declares the punishment and judgment concerning sin. The result is that the cross hermeneutically reveals an awareness of current ideologies. These convictions can be brought into unity in understanding Christ the man and Christ our God being evidently involved in our lives.

Thirdly, the theology of the cross reveals *the* mediator. For example, an awareness toward changing one’s position in any crises can only be reckoned with when one becomes aware that sin and guilt and the affect of atonement comes through a mediator. However, what is unique in this mediatory role is how both God’s divinity and humanity are involved in suffering; God identifies Himself with suffering (Heb. 4:15). The mediatory role of Christ is not the power of a far-away God that holds to a one-sided position of power eradicating suffering but not understanding it. Rather, the suffering of humanity is experienced in the very mediator who Himself identified with this profound suffering. The joy however, is that He does not give in to sin and its effects as humankind so often does in suffering. He overcomes the effect of sin on humanity by taking upon Himself the sin that entraps humankind. He takes upon Himself sin, in obedience of humility, even to the point of death on the cross (Phil. 2:5).

Fourthly, Christ’s death means victory over suffering. In His substitution He eliminates guilt (justification) and, on a subjective/existential level, makes possible a new state of redemption in which the whole person participates (sanctification). Louw (2000:112) states that in the atonement, our response of repentance and conversion takes shape in sanctification, as the Holy Spirit enables the whole person to share in the triumphant, juridical and ethical consequence of Christ’s work of reconciliation.

Fifthly, reconciliation thus means self-denial in which suffering forms part of the process of spiritual growth, not as an imitation of Christ’s suffering, but as a consequence of His mediated suffering. This has important ramifications for the spiritual healing of an individual toward wholeness. Paradigm shifts do not happen by trying to be like Christ. Rather the process of change comes by becoming aware of the bonds of power that control current pathological ideologies because of our reconciliation in Christ. Through this awareness, we discover that Christ had a mind of careful thought in all that He did. His thought was to do the will of His Father. Such thought had a form of humility or an attitude of normative value. When we discover that Christ brought about reconciliation with humankind back to God our Father through the cross, we find new meaning. Reconciliation brings us to an awareness of having the same mind of Christ (Phil. 2:5). This means that in having an attitude of self-denial, in which suffering forms part of the process of our spiritual growth, we indeed grow in the wisdom of our actions through the power of the Holy Spirit. Therefore, instead of becoming overwhelmed by our suffering and remaining stuck in one way of thought, we establish an ethical basis for the quest of finding new meaning within our identity. Reconciliation brings about *phronesis*, or simply put, wisdom within our attitude to new possibilities.

Sixthly, this mediation provides hope because in suffering God is alongside me, with me and provides the fundamental framework in which I can discover meaning in suffering. Louw says, “the cross is not just a principle of knowledge (noetic) of our sins and God’s love, but is also a principle of existence (ontic) for a person as a new being” (2000:113).

Seventhly, in the theory formation of pastoral care, we discover a very important aspect that suffering has upon pathological ideologies. The discovery lies in how spiritual healing is embedded within weakness itself. Healing is not discovered within the ability of the self to accomplish change, but it is rather discovered in the paradigm shift of vulnerability. The theology of the cross reframes our understanding of God. It speaks of God’s weakness. This weakness becomes a sign of power. Instead of asking why God allows me to suffer, we see a God of power in weakness, which demonstrates an all-powerful and sovereign God. Louw explains that God becomes the Wounded Healer and this is the wisdom that is revealed by Christ’s death on the cross. He says the notion of the crucified and suffering God reveals that suffering is not abolished and it is never final over us because God is with us. It allows for one to vent one’s anger and lament in light of one’s woundedness. The crucified God opens up the avenues for being honest with Him about the resentment of the circumstances we face. In this sense we do not focus on a fatalistic submission but rather an active resistance to suffering (Louw 2000:114).

Eighthly, the cross is a radical theology of paradox. It is radical because God made Jesus Christ to be sin on our behalf. Louw explains that the paradox is that Christ, who was without sin, is indeed a sinner (God made Him a sinner) and the believer cannot sin but indeed sins. It reveals the contradictory and foreign reality of a theology of the cross in terms of salvation and redemption. He says the sinner cannot repeat a sin that has been forgiven in Christ because it has been totally annihilated. If one sins again, this sin is a new one and not merely a repetition. As such, what is revealed is the tragic and deplorable character of sin. In this sense, the new sin committed does what in principle is impossible because of the redemption of the cross where God made Christ sin. Therefore, the implication is that sanctification must avoid sin through application of the fruit of the Spirit (Gal. 5:22-23) (Louw 2000:116).

In brief, philosophical counselling is integral to the hermeneutical study of human actions. For example, how does a person who is intentional and goal directed in their understanding of the cross of Christ, allow such thinking to affect behaviour positively? Theologically we understand the inseparable unity between God and humanity where Christ brings salvation to the world. However, the explanation of human purposive action is evaluated and based on efficient and normative performance within cultural and inter-relational and inter-dependent relationships. Pastoral care is to reflect on the hermeneutics of the cross in the context of the interdisciplinary relationship of philosophical counselling. However, in the hermeneutical approach of culture and relationships the healing of paradigms is grounded in the spiritual theological understanding of the resurrection. Indeed, the praxis of the Chalcedon pattern reveals the nature of Christ as God in the power of the resurrection and the intention and motivation it bears on the client’s thinking in shaping belief systems.

1.7.4 The Hermeneutics of Christ's Resurrection

It is the theology of the cross that begins the process of a meaningful transition toward a new way of thinking (paradigm shift). This is the absolute comfort discovered through the mediatory and reconciliatory role of Christ. However, this is only one side of the eschatological reality when dealing with spiritual healing. Our theory formation reveals another important aspect of pastoral care in accomplishing the interaction and communication between God and human beings within activity theory and self-regulation. This is discovered in terms of the eschatological significance of the theology of the resurrection.

It is in the resurrection, as an act of God and an action of Christ, which offers triumph over despair and death and ignites a victorious faith and new conviction. In terms of our thesis, it is the resurrection that inter alia shifts pathological ideologies toward wholeness in terms of spiritual healing. Louw explains that the victory of the resurrection becomes a kingly reality within history, with consequences for the whole of creation and the healing of humankind (2000:149). He says that the resurrection is not a consequence of Jesus' death on the cross, but it is rather a sovereign act of God in which the resurrection indicates God's gracious compassion and trustworthiness. The Scriptures reveal the eschatological impact of the resurrection within the context of community. He explains to the disciples that they are to share the hope they have received with others (Acts 1:8). Louw expounds on the element of community in terms of *koinonia* in that, as the result of the resurrection, something happens within the fellowship of the community as believers because Christ exercises His power of consolation on earth through this fellowship (*koinonia*) (Louw 2000:153). The resurrection implies that faith finds hope in spite of our anxiety. Hope, theologically speaking, is not only salvation and justification in Christ's mediatory work. Hope also implies the eschatology and the promise of a radical new future (Louw 2000:154).

The notion of a theology of the resurrection points to an eternal life. However, this is not to be understood as in Greek thought. It is not immortality as an unending existence, nor is it life after death in that we will only experience hope when we are dead to this life. Eternal life, as an effect of the resurrection, is understood as a gift. This gift presents to the individual a complete well-being, abundance and capacity to thrive. In the New Testament, eternal life (αἰώνιος) refers to the blessings of the eschatological salvation as linked to the resurrection and cannot be separated from statements dealing with God and the divine realm (Balz & Schneider 1990:47). The free gift of eternal life emphasises, as we saw in the theology of the cross, liberation from the bondage of sin (Rom.6:23). As such, pastoral care presents an encounter with the individual that expresses a complete well-being in earthly existence as an event that happens now. This is evidently expressed many times in John's Gospel (4:14; 5:26; 10:10, 28; 11:25-26; 14:6; 17:3). The idea of life in Christ refers to how people can experience in the present the experience of a future life.

The concept of eternal life expresses well the dynamic of dealing with a theory that presents hope to existential crises. Though the issues of guilt and shame, anger and aggression, helplessness and vulnerability, anxiety and despair reach deep into the experience of an individual, it is still the evident

conviction of the resurrection that can render a paradigm shift of hope because of its power. The power of the resurrection presents eternal life now. It is this gift that must be evaluated against pathological ideologies. The hermeneutical process of culture and inter-relational and inter-dependent relationships must reckon with how current paradigms can shift toward accommodating a new present reality because of the hope of the eschatological future that the resurrection presents. This gift challenges ideologies to re-examine its worth in light of the resurrection. If eternal life creates the potential for new hope and possibilities for a new way of living, then knowledge in this regard must be ascertained. Eternal life as a gift unwraps the breakthrough needed to grow in the knowledge of the giver of the gift. It refers to the key element and that is the knowledge of God.

In the New Testament, we discover the notion of the knowledge of salvation through the forgiveness of sin. The exegetical significance here is that the knowledge of God relates to an experiential relationship. It is the idea that God knows us. This is a theme that is carried over from the Old Testament (Ps.1:6; Jer.1:5; Hos.5:3) into the New Testament. For example in Luke 1:77 the prophetic words about John the Baptist declares that he will give his people the knowledge of salvation through the forgiveness of their sins. “There can be no doubt, however, that Lk.1:77 is meant in the OT sense” (Kittel 1964:1:706). Namely, that we remain obedient and acknowledge the will of God by knowing Him. His will is to explore His wisdom and to inwardly appropriate and experience it. Responding to His Word and obeying it brings a discovery of newness.

Therefore, in terms of the theology of the resurrection, the knowledge of God is essential in our theory formation. There needs to be a reference in how we can address the God-images and schemas to which an individual possesses. The praxiology of the client’s intentional and directed behaviour is to be hermeneutically explored. This interpretation is to reveal the client’s purposive action in the pastoral guiding of a theology of the resurrection toward normative living. This is accomplished by means of the systemic-structural activity theory developed in the stages of philosophical counselling. If there needs to be a shift in paradigms because of pathological conviction there needs to be an assessment basis in which the theory can be checked against the particular action. Hence, the stages of counselling are to reflect upon the knowledge of client’s understanding of their faith systems to reveal their basis of values. It is a move from the gift of eternal life toward the knowledge of the Giver. However, wisdom has to be applied; the client must move from the experiential into a new way of thinking that becomes normative upon the actions of life. The motivation and intentions have to be applied by means of an eschatological knowledge of truth. In fact, the knowledge of truth impacts upon the theory of cognition and intention in that it sets life itself as spiritual healing that comes from God through Christ. The knowledge of truth affects the intentions of values whereby His truth fundamentally establishes a shift of pathological ideology. Any previous notion of false truth held before, and which caused pathological ideology, is replaced with a certain truthful wholeness of spiritual healing.

In the eschatological power of the cross we see a vulnerable God, yet, in the power of the resurrection we experience the truth of God's revelation in Christ. This revelation is discovered in Jesus as the light (Jn.1:9); Jesus in the life of humanity (Jn.1:4); Jesus revealing knowledge of the true God (Jn.17:3); Jesus as the true bread (Jn.6:32). This establishes a true life to enjoy now and empowers us to face the particular crises that are being experienced. The knowledge of truth establishes a steadfast identity. This truth is based in a freedom that Christ gives (Jn.8:32; 36). It is also evident in the person of Christ (Jn. 1:14). Finally, this truth frees us from the bondage of error (Rom. 6:23).

The impact that the knowledge of truth has upon a theological theory formation is that in pastoral care, the truth of God can be trusted in light of His mercy. Therefore, it establishes hope in the individual to place their confidence in His power to accomplish His purposes in our lives. Ultimately, the knowledge of truth establishes an ethical faithfulness (Jn. 8:16; 17:6) so that we have a confidence in Him to ask meaningful questions in pursuit of finding His will based on God's revelation. The impact this has in terms of spiritual healing is that our wholeness in life is not based in static, predetermined ideologies. Rather, it is through the redeeming Word of God and through Christ and His truth. This means that His revelation in our lives will be the determining factor and will creatively bring about paradigm shifts within a person's motives and actions. In brief, we have examined the method of interpreting action-generating latent meaning structures in everyday interaction by means of reflecting on the hermeneutics of the cross and resurrection. However, this happens in the context of an interdisciplinary means whereby the client's knowledge and understanding of themselves and the world is determined through dialogical interpretation with the pastor. For example, Lizeng explains, in terms of Achenbach's dialectical model, that the chief aim of philosophical counselling is to question unreflective assumptions and to stimulate insights into personal situations (2013). We have already expounded on the importance of searching for wisdom as a way of being. The idea of philosophical counselling, in its interdisciplinary relationship to pastoral care, is in making sense of everyday life as it pertains to the impact of paradigms and schemata of interpretation on human behaviour. Therefore, pastoral care's theological question is how to draw a person meaningfully toward a new way of wisdom thinking in terms of the cross and the resurrection. Indeed, in light of activity theory the client is to be motivated within the context of the structures of self-regulation. For example, the cross and the resurrection reveal the hope of relationships and the healing of existential threats. Yet, in light of a philosophical approach of counselling, which is not based on an *a priori* understanding such as the causal approach of most psychotherapies, the wisdom must be grounded in the Chalcedon pattern of asymmetrical order. For example, Schlomit Schuster has mentioned: "Unlike many mental health practitioners, the philosophical counselor's attempt to understand the nature or source of the client's problem is not based on an *a priori* understanding of it" (Lizeng 2013:1124). Yet, still the pastoral caregiver is to note the power in which the Holy Spirit impacts upon human behaviour. As Osmer states, the asymmetrical order retains the divine having logical order and ontological priority over the human (2008:169). The literature of pastoral care and philosophical counselling must, therefore, take into account the theological understanding of Pneumatology in terms of the praxiology

of wisdom thinking. The study of human actions as well as the interpretation of the client's efficiency is best understood in their awareness of the power of the Spirit.

1.7.5 Hermeneutics of Pneumatology: The Power of the Spirit

The theological theory formation of pastoral care must include pneumatology in dialogue because it eliminates the notion that eschatology is mere speculation of positive thought in the attempt of trying to overcome pathological conviction or crises. The client's actions in terms of their efficiency is realised by the Spirit's power upon their being. For example, one shall recall from Scripture that Christ commanded His disciples to share the hope they had received with others. However, they were living in uncertain times. All that had happened in the last few days, in terms of Christ and His death, including their association with Him in the previous years, may very well have brought fear. However, this fear or any form of pathology of conviction He ended through His own words. Christ comforted them with the assurance that the 'sharing of hope' would not remain a human power. Rather it would be a power that comes from the Holy Spirit. This power would cause them to be witnesses of the hope they experienced.

In brief, eschatology without pneumatology would be merely the attempt of the human being to work their way toward an alternate way of being. This however, is not spiritual healing for such recourse would end in the furthering of unfulfilled motivation and intention. Eschatology and all its truth in our theory formation are activated by pneumatology. Essentially, it is the Holy Spirit's power upon us that makes spiritual healing a reality in the shifting of pathological ideologies toward new paradigms of wholeness and of hope. It is a relational God who identifies with our experiences but also transforms us in the action of our lives by the power of the Holy Spirit. In opting for a convergence model, the language of action directly impacts upon the meaning dimension of our lives in this communion with God through the Spirit. The interdisciplinary relationship of theology and philosophical counselling is worked out in the order of asymmetry so that spirituality as well as ethical and moral alertness is defined by pneumatology. Likewise, meaning is reached by wisdom. This way of thinking leads to a much better quality of life. It is necessary to reemphasise that values of meaning are important in the encounter of pastoral care. The interdisciplinary contact of theology and philosophical counselling interact continuously in dialogue about the meaning of wisdom. However, in which way does such research develop? The answer is grounded in a qualitative analytic cycle.

1.8 QUALITATIVE RESEARCH: THE ANALYTIC CYCLE

Pastoral care and philosophical counselling probe into the meaning dimensions of concepts. The analytic method of study for pastoral care is the hermeneutical interpretation of action-generating meaning structures in everyday interaction. These actions of meaning are understood in the activity theory and self-regulation of culture and inter-relational and inter-dependent relationships. The framework for studying

human actions and intention must provide an explanation of human purposive action. We already explained that the hermeneutical approach of epistemological complex systemic structures of our time open the field of enquiry to many variables. Such a broad spectrum of knowledge can make it hard for the pastoral caregiver to gain clarity of understanding amongst the torrents of knowledge. This knowledge is not only related to the academic field of practical theology, but also to the individual's worldview and praxis of seeking help in their distress. The praxis of an individual refers to the intention and motivation that reveals the significance of actions and belief systems. For example, Morris explains that praxis is "the acts of radical commitment to social transformation informed and shaped by a particular understanding of the Christian Gospel" (2014:6). The praxis is therefore, a hermeneutics of care. Such a stance of care is accomplished by means of qualitative research methods.

The hermeneutics to which this interdisciplinary systemic analysis takes place is based on qualitative research. At the most basic form, these are the concepts that represent the mental categories of the praxis of our attitude in revealing our conviction (beliefs). Therefore, conceptually, by probing into the hermeneutical praxis of the client's faith and reason, the attitude is more clearly revealed. It is evident in daily action that this human activity is established in encounters with others in terms of social praxeology. This interconnectedness needs to be measured in some analytical way as to reveal meaning.

Qualitative research, defined in terms of an analytic cycle, reveals the tension inherent in research. In broadening the definition of qualitative research, Denzin and Lincoln explain:

Qualitative research is multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them (1998:3).

The distinctive perspective on understanding the meaning of an individual or cultural worldview is by understanding the epistemology underlying the qualitative approach to research. Previously, we mentioned that our research is about the knowledge of our phenomena. In the case of philosophical counselling and pastoral care, the phenomena is the systemic epistemological issues related to the conceptualisation of human behaviour and the pastoral assessment of God-images as it impacts upon the paradigms of spirituality. Therefore, the actual task of such qualitative research is by asking questions. For example, Swinton and Mowat (2006:33) argue that firstly, knowledge of interaction of the other reveals the hidden life experiences and narratives to come to the fore and to develop a public voice (2006:33). Secondly, the knowledge of the phenomena that is now revealed can be categorised. For example, we can gain understanding of the meaning due to change on a particular individual or community. Thirdly, "the reflexive process involves reflecting upon the way in which our own values, experiences, interests, beliefs, political commitments, wider aims in life and social identities have shaped the research" Swinton and Mowat (2006:59-60). The process of conceptualisation can be mapped and clarity of research about existing paradigms, ideologies and convictions can give thought to how the research may affect and possibly change the individual and us, both as people and researchers.

Qualitative research takes place within a hermeneutical interpretive paradigm. We have argued that a paradigm is either a meaningful or meaningless body of presuppositions that make science possible. Guba's definition expands the meaning of a paradigm as "a basic set of beliefs that guides actions" (1990:17). In our sense of the term *paradigm*, we look at it from two perspectives. Firstly, paradigm is understood as a set of beliefs from the perspective of the human soul as actions of worldview in terms of interpreting the "life ordering values and conceptual orientations" (Raabe 2001: 8-9). Secondly, *paradigm* is understood as the set of beliefs of the researcher's epistemological, ontological, and methodological interpretations as it examines the human person's worldview. To expand, Denzin and Lincoln (2005: 33) say the net that contains the researcher's epistemological, ontological, and methodological premises termed as *paradigm*, or an interpretive framework, is a basic set of beliefs and feelings that guides actions. In terms of research, Guba explains it combines beliefs regards *ontology*: about what kind of being the human being is or what the nature of the 'knowable' is; *epistemology*: what the relationship is between the knower (the inquirer) and the known (or knowable); and *methodology*: how we gain knowledge of the world or "how the inquirer should go about finding out knowledge" (Guba 1990:18). The qualitative approach in our approach, therefore, considers both perception and the cognitive paradigms of spirituality in the research of pastoral care. A systemic approach is the holistic interpretation and assessment of culture and their interconnectedness of god-images as it impacts upon the whole faith system of meaning. This interpretation identifies how the interrelationships and interdependent factors of life meanings are influenced by the whole.

In summary, the hermeneutical interpretation first gains ontological knowledge of the nature of the being. This is an ideographic pursuit of knowledge because it "presumes that meaningful knowledge can be discovered in unique, non-replicable experiences" (Swinton & Mowat 2006:43). Secondly, the hermeneutical interpretation is to objectively interpret the systemic epistemological action-generating latent meaning structures in everyday interaction. Again, for example, Swinton and Mowat explain that this qualitative task of research is to describe reality in ways which enable us to understand the world differently and in understanding differently begin to act differently (2006:45-46). Thirdly, the methodology of dealing with our core problem and interpreting the impact of paradigms and schemata of interpretation on human behaviour happens in a specific field of enquiry. Its emphasis is the interdisciplinary methodological approach that both philosophical counselling and practical theology have as it is worked out in pastoral care. The process of how we gain knowledge of the world, as we have explained in detail previously, is the interdisciplinary relationship brought together by the Chalcedon pattern. Yet, how practically can we apply qualitative research within the framework of qualitative research regarding ontology, epistemology and methodology? Bendassolli (2013) develops the idea of an analytic core of qualitative data analysis. To expand, these deal with the analytic cycle composed of data coding, categorising, and conceptualising processes.

Bendassolli (2013) starts with a generic approach of analysis that contributes meaningfully to qualitative research. Firstly, he explains the process of analysing qualitative data. The process begins with

researchers establishing initial contact with the material in their set by means of a general reading, followed by careful reading. To expand, using our objective method of hermeneutics, the researcher is to read into both the structural meaning of reality of the individual by means of interpretation of culture and the interconnectivity of the client's existential crises. Then, by means of the current literature about the pathology, gain as clear an understanding of the situation. Therefore, the task of such research is to gain a thick description of the phenomena. For example, Bendassolli argues that each piece of information, an interview, an image, excerpts from documents, are integral in recording their impressions and insights, which can help them in later stages of the analysis. Secondly, Bendassolli (2013) contends that from the previous procedure that certain themes and patterns will start to emerge from the data. He describes these themes as inductive. To expand, Evan Heit argues an inductive inference is the best approach if researchers want to study the form of reasoning in terms of cognitive activity. The reason, he says, is that inductive reasoning "corresponds to probabilistic, uncertain, approximate reasoning, and as such, it corresponds to everyday reasoning" (Feeney & Heit 2007:1). In addition, Louw (1998:200) explains, inductive thought means making conclusions by means of sensual perception, simplified by classification and comprehension. He argues that inductive thought is structures that are known and trusted and as such help in identifying the characteristics of a new field of reality. Bendassolli (2013) expands on this idea so that content analyses research and thus can allow for themes, patterns, and categories to emerge from the data. Finally, Bendassolli (2013) says that the analytic cycle is to classify or cluster themes or codes into categories. This allows researchers to organise them and develop conceptualisations about them by means of explanation. He calls this the coding procedure complemented by categorisation and conceptualisation. He explains:

To achieve this, researchers can contextualize their findings (thick description), encompassing a wider picture in which they make sense; compare them to theories and other findings discussed in the relevant and extant literature; compare subgroups, observing whether explanations differ depending on the individuals involved; link and relate categories among themselves (in general, following the criterion of grouping them according to similar characteristics); and use typologies, conceptual models and data matrices.

The procedures of the analytic cycle of qualitative research that Bendassolli presents are an integral foundation in the theory formation of philosophical counselling. The methodological approach of our research in a pastoral hermeneutics of care considers the analytic cycle as a dynamic part of the conceptual analysis of stage two which will be presented in chapter four. Yet, our qualitative research always contains the Chalcedon pattern of keeping perspective of postpositive scientific research. It is the focus of spirituality that is to continually be considering ontology, epistemology, and methodology as it focuses firstly on the values of the Gospel upon life, and the secondly, the nature of knowledge upon behaviour.

In conclusion the qualitative research reveals that the method of pastoral care is hermeneutically objective. The approach of this hermeneutical research happens within a mutual critical correlation. To expand, the epistemological correlation or association of philosophical counselling and practical theology is accomplished within the Chalcedon pattern. For example, in agreement with Swinton and Mowat (2006:76),

practical theology is central to qualitative research and is developed by interpreting the human being's encounter with the world (hermeneutics). Secondly, it considers the situation, the Christian tradition, and other sources of knowledge (correlation) to gain deeper understanding. Thirdly, the structure of encounters with the world, as well as our interpretations, takes into account the systemic epistemological paradigms (critical discipline). Thus, pastoral care researches problematic ideologies by means of philosophical counselling seeking out a systemic epistemology within a spiritual framework. The critical discipline qualitatively examines human behaviour and the pastoral assessment of God-images triggered by 'systemic doxa'. Life's problems are measured against the knowledge of the Gospel. Such knowledge contains the forms of spiritual empowerment that enables a holistic philosophical understanding of life issues. The result is a deeper philosophical understanding of life issues that lead the behaviour of human life toward a more holistic spirituality. However what is the critical factor of such systemic epistemological research for pastoral care? Indeed, the integral research upon a spirituality of the Gospel and a person's interpretative attitude upon behaviour is the assessment of the most basic conceptual ideas influencing behaviour.

1.9 CRITICAL ASSESSEMENT OF THEORY FORMATION FOR A PASTORAL HERMENEUTICS OF CARE

Pastoral care and philosophical counselling converge in the Chalcedon pattern. In particular, it is the process of spiritual formation whereby the dynamic relationship of the Gospel and pastoral care help in the healing of life. Spirituality contains the behavioural attitude of the person and one's value toward the truth of Scripture.

Pastoral care is to address the attitudes of value pertaining to life issues derived from a Scriptural faith perspective of spirituality. In addition, spiritual healing is necessary because any individual will have specific theories that, when pathological, will need to assess the meaning of daily living. Indeed, when such theory has become inappropriate and brings the individual into crises, guilt, anger, anxiety or despair, etc., then pastoral care should present a means toward healing. This is spiritual in nature. For example, Louw explains, "theories are designed to translate life experiences into patterns of thinking (rational constructions)". He therefore argues that theories represent the rational categories of understanding (paradigms) within the scientific endeavour to schematise ideas and to link them with the realities of the existing world (Louw 2010:68). A basis for reaching an understanding of these rational categories is by assessing a person's concepts. Indeed, in pastoral care it is to assess the rational categories of spirituality. Healing ultimately comes when we take critical responsibility for our way of living life. It is not humanistic responsibility, but rather a spiritually guided responsibility. In fact, knowing how our concepts are defined within our contextual systemic epistemology brings a quality that contributes towards a meaningful life.

Diogenes (Allen 1997:696) shares that healing comes when we take responsibility for our own condition and our own past. For example, if a person suffers from suppressed anger, it is unlikely that they

will be open to healing unless it is allowed to come to consciousness. This consciousness is what we refer to as an analysis of a person's concepts. Similarly, related to the existential issue of suppressed anger, if one does not deal with the concepts that constitute the basis of the anger, no healing can take place. Diogenes (Allen 1997: 883) explains that the suppression will become self-destructive and lead one to act unjustly, as well as start to possess particular thoughts with the desire for revenge, rather than yielding to a desire for reconciliation. In other words, whether or not the actual existential issues are dealt with, they will surface as belief systems. In addition, these beliefs will be that by which we live in order to justify our actions. Indeed, spiritual healing is based on the principle that restorative healing comes by dealing with our concepts in understanding the most basic elements of our convictions. For example, Diogenes says once we see that there is a healing reality dependent of us and from whose goodness we are cut off by our own egocentrism then our consciousness is restored. He says we need a great deal of practice at paying attention (Allen 1997:1202). Thus, in the case of spiritual healing the pastoral function of caring for a person's concepts is critical. The praxis of activity theory self-regulation are decisive interpretive tasks of pastoral care in researching the individual's concepts and drawing the person's attention to the understanding, assessing and influencing of these concepts of meaning. Yet there is still more to meaning than concepts alone.

Concepts are abstract ideas that give a general indication into the most basic understanding of meaning. Nevertheless, the structures of knowledge comprise of a large amount of concepts gathered together into meaningful schemas as organised patterns of thought. These patterns of thought are what process the new knowledge a person is exposed to. In addition, these patterns aid in deepening understanding. Yet understanding does not happen in concrete scenes. For example, life happens in terms of social, economical, emotional, spiritual, physical and mental patterns of networking. Accordingly, there needs to be an analysis by which pastoral care can understand, assess and influence the full hermeneutical understanding of a person's world view. For this reason, we use philosophical counselling within a hermeneutical systemic approach. In brief, this is the complexification process that assesses the life of a person in the environments defined by their concepts. In other words, pastoral care must assess the exposure of a person's reactions and responses (attitudinal space). Added to this is the need for pastoral care to understand the actual cultural context in which a person lives (place).

The theory formation for a pastoral hermeneutics of care and its interdisciplinary connection with philosophical counselling probes into and interprets the concepts of the client that lead to meaningful schemas as organised patterns of thought. We mentioned earlier that a critical dialogue of pastoral care is to assess the conceptual paradigmatic attitude of people in light of the changing knowledge structures of society. In particular, pastoral care is to critically examine these changing structures so that the Gospel impacts upon the human will in a process of spiritual formation. With the knowledge that a person creates from sense processing and ones environment the following is to be mentioned. Firstly, the environment is that which we observe with our senses. For example, based on sense observations we make primary concepts to express and store what we sensed. Secondly, primary concepts elaborate all other concepts that

include our cognitive faculties. To expand, Fritz (2006) argues that concepts are used to express the present situation and to make response rules. When we want to communicate our concepts to another person we use words. Therefore, the other person tries to relate our words to the concepts they have built up. In addition, the idea of concepts addresses these response rules in terms of conceptual analysis.

Conceptual analysis addresses ‘the’ meaning of a word. For example, Wilson explains that we refer to those significant elements in all the many and various usages of the word that make the word comprehensible to the area of agreement amongst users of the word. In the same way when we talk of ‘*the*’ concept of a thing, we are often referring to an abbreviated way to all the different concepts of that thing which individual people have, and to the extent to which these concepts coincide (Wilson 1963: 11-30). In this case, concepts are mental representations of a category or class, says Howard (1987:2-4). He argues that these representations are where stimuli are placed in according to some similarities. These stimuli are events within a person’s experience. Thus, the fundamental aspect of concepts is that they are generally *abstractions* from experience. To abstract, he says, is to take out the essentials of something and to ignore the remainder (Howard 1987:3).

The compendious definitions of concepts are thus ideas, which at its most basic element of thought, relates to a person’s environment. It is through the act of communication that we not only relate our categorised concepts of one another and our environment but that in our use of our words we reveal our intentions and motivations related to the abstractions from our experience. Therefore, concepts represent the mental categories of the praxis of our attitude in revealing our conviction (beliefs) and in displaying our actions. Next, we have argued that a praxiology in terms of Activity Theory focuses on goals, motives, psychological processes, and cognitive actions representing a coordinate system of sub-functions with specific purposes in the structure of activity. The hermeneutical interpretation prioritizes the systemic-structural theory of activity. Thus, our approach to interpreting the individual’s concepts is scientifically a theory-praxis-theory process. For example, Louw explains “it reflects on and deals with the praxis of God as related to the praxis of faith within a vivid social, cultural and contextual encounter between God and human beings” (Louw 2008:17). Furthermore, concepts also represent the way we use our words in terms of our aptitude. Thus, words contain our concepts, not only in terms of our attitude, but also in terms of our self-understanding. Our words are based on the concepts that have meaning upon attitude and aptitude. It is the interdisciplinary link with philosophical counselling, in a pastoral hermeneutics of care, that addresses the analysis of concepts in light of the impact it has on the conviction (attitude) and self-understanding (aptitude) of a person or a group of people as it bears upon life issues and identity.

The stages of philosophical counselling, as will be elaborated in chapter four, is equipped to logically deal with conceptual analysis in understanding the intentions of the person’s belief and the evaluation of wisdom. This is particularly important within a pastoral hermeneutics of care as we build a framework for spiritual healing in pathological ideologies. To add, the scientific method of conceptual analysis is in part the process of philosophical counselling. In this manner pastoral care is able to probe the client’s aptitude.

Indeed, it is necessary that pastoral care not only analyse attitude but also hermeneutically analyse the client's self-understanding of awareness.

The self-understanding of the client is a subjective reality. Consequently, the way the person understands him—or herself also indicates how they will believe and interpret their surrounding circumstances. For example, Louw emphasises that aptitude is a subjective and individual self-understanding and it is the qualitative condition of being (2012:35). Linked to aptitude are the meaning structures of attitude. Therefore, as conceptual analysis probes existential issues it gives the foundation for why the individual appropriates such conditions in life; conceptual analysis, as noted earlier, functions from an anthropological approach. It does so because naturally we are dealing with the attitude and aptitude (*habitus*) of human beings. In addition, pastoral care, in practical theology, also deals with the impact of faith systems. In this case, the idea is to determine the quality of attitude and aptitude as it relates to faith and conviction. Therefore, from a pastoral anthropological basis, philosophical counselling looks at the issues of the client's life based on what Louw (2008:20) calls the basic human functions: The wisdom of our cognitive function (our knowing functions); skills of action (our doing functions); listening and communicative function (listening functions); and finally the relational support systems and cultural influence (being functions). The interdisciplinary action, however, takes place at the level of concepts and its analysis. The use of conceptual analysis is to get to the very essence of the uses of words that constitute the foundational elements of one's units of knowledge (concepts) that make up belief systems. Furthermore, it is to interpret the large amount of concepts gathered together into schemas as organised patterns of thought. The assessment is to evaluate the appropriateness or inappropriateness of these schemas. The process is the systemic participation of pastor and client in holistic epistemological care of the soul. Thus, human existence represents a vivid consciousness regarding a network of relationships between self, others, and God as it reflects on the impact of paradigms and schemata of interpretation on human behaviour.

Knowledge is continually changing within a culturally encoded lifestyle. To expand, an awareness of the interpretation of forms and attitudes, as well as the aptitude of self-understanding in terms of *habitus* requires that pastoral care be aware of the realms of networking. For example, Louw (2012:11) argues that networking can help one to pose and discuss appropriate questions related to the interpretation of schemata. In terms of the noetic (principles of knowledge) and the ontic issues (principles of existence) the following examples can be examined: Human identity and dignity; marriage and family life; the dynamics of society and communal life; the different options within the turning points of crises; the interplay between spirituality, healing and physical and sexual well-being; and the notion of growth and loss and mourning.¹⁵ Hence, systemic networking allows for one to understand how different issues are related to one another and for what purpose it is created. Indeed, Louw rightfully says that the more important issue in the system is

¹⁵ Louw gives an exhaustive approach to the life skills and how to attempt an approach to a meaningful life as it happens in an individual, spiritual and communal networking. In his book, "Network of the Human Soul", he explains the importance of self-understanding as well as the spiritual dimension. For an exhaustive treatment of each of these networking realms, see (Louw, D. J. 2012, *Network of the human soul: on identity, dignity, maturity and life skills*, African Sun Media: Stellenbosch).

about the attitude and position, rather than the character, of the individual (2012:17). Pastoral care is to probe into such belief systems where philosophical counselling critically approaches the individual through the stages of counselling.

In philosophical counselling, the task of its stages is to investigate the experiential knowledge of self-understanding and relational positions that constitute the units (concepts) and structures (schemata) of knowledge. Furthermore, it also investigates the noetic ideas related to the concepts and schemata. The noetic aspect of knowledge is where specific schemata are identified within paradigmatic patterns. Louw explains that in philosophical counselling:

The [‘idea’] refers to the pattern of thinking and paradigm, life view which determine the functional meaning of something: i.e. the idea behind the existing ‘marriage’ or ‘family’. Every institution in life and all cognitive attempts to conceptualise are driven by a specific conviction and mindset, by an idea that frames expectations and shapes needs ... Healing implies paradigmatic change: re-conceptualisation in terms of basic convictions and views (Louw 2012:18).

When pastoral care deals with such patterns, it does so with the focus of spirituality from a position of resilience. In defining resilience, pastoral care holds that people can experience “positive adaptation in the context of significant challenges [that have] successful life-course development during or following exposure to potentially life-altering experiences” (Robertson 2012:175). The presupposition is that the pastoral caregiver must work from the perspective of resilience and fortitude because it gives the space needed for the client to experience the potential of healing. It allows for an enduring ability of the individual to address the ‘issues of attitudes’ despite the confusion of meaning within life. Philosophical counsellors confirm the importance of resilience. A philosophical counsellor believes resilience is “linked to courage as the virtue of boldness. It represents the inner strength of the soul and provides the strength to endure. It prompts people to right action and to behave with confidence in the face of possible risks and failure” (Louw 2008:282). Certainly, the hermeneutical nature of pastoral care probes into the belief system of God-images. To expand, the pastor makes a pastoral assessment by interpreting the change people may need to make from archaic or irrational thought processes, which may bring inappropriate behaviour and thought, toward holistic thinking. It is the pastoral function to help people to understand and interpret the existential issues that influence one’s meaning for them within the context of resilience. In brief, Louw describes that pastoral care must work critically in questioning the appropriateness of existing rational categories, belief systems and paradigmatic frameworks of interpretation for daily human behaviour (2011:3).

1.10 CONCLUSION & THESIS LAYOUT

1.10.1 Conclusion

A person seeking direction in the problems of life seeks alternate values for improving the quality of life. In the field of pastoral care, the hermeneutical research focuses on paradigms and schemata of interpretation on human behaviour. This pursuit is toward spiritual formation that happens in terms of a

postpositive science considering the values of the Gospel upon life and the nature of knowledge upon behaviour. The aim of philosophical counselling is to interpret in counselling stages the knowledge, truth, reason, reality, meaning, mind, and value of the client's schemata of interpretation and belief systems. Pastoral care observes an interdisciplinary nature of theology and philosophy and gives scope for the interpretation and development of attitude regarding persons guiding principles for behaviour toward the healing of life. Pastoral care works within a systems approach to examine elements, interconnections, so as to interpret particular patterns of thinking influenced by action and culture. The praxiology of the client's conceptual patterns of complex structures of knowledge unpacks paradigms. The client's paradigms contain the concepts and beliefs that are organised into particular thoughts or behaviour, also known as schemas. The objective of pastoral care is to hermeneutically interpret one's spirituality of being in terms of their meaning structure within a systems approach.

The faith system expresses the attitudinal value a person holds to be true. Spirituality contains the attitude of the person and one's value toward the truth of Scripture. When pathological concepts and schemas influence upon meaning the individual is confronted with a choice of dealing with the problem. It is in this context that the intention of pastoral care is to help establish the believer to react in an attitude of practical faith to various patterns of thinking (paradigms) that can be appropriate in a perspective of a directed spirituality. As paradigms contain the concepts and beliefs that are organised into particular patterns of thought or behaviour, such schemas must be interpreted. Schemata of interpretation are related to very specific ideologies and convictions and it particularly relates to one's systemic frameworks of meaning. In this regard, new developments in the field of philosophical counselling can play a decisive role understanding ideologies and convictions. Indeed, it does so in a more inclusive and integrative approach in its relationship to pastoral care and the pursuit of spiritual healing and wholeness. Philosophical counselling studies worldviews to deconstruct intentions to reveal belief systems. Indeed, beliefs form systems of meaning. Thus, interpreting the dynamic of paradigms is a pursuit of pastoral wisdom and the healing of life.

The healing of paradigms is a spiritual matter as a process of critically examining concepts and beliefs from the holistic perspective of wisdom thinking. Philosophical counselling for pastoral care is a systemic epistemological healing leading to a life of virtue and wisdom. This pursuit is within an interdisciplinary methodological approach whereby philosophical counselling and practical theology come together in pastoral care. Practical theology operates within a faith paradigm while philosophical counselling operates within an existential and ethical paradigm. Therefore, in terms of the relational perspectivism of study it allows for practical theology and philosophical counselling to represent a meaningful relationship with each other. This relationship reveals the structures of social meaning and the contexts and practices within which they are embedded. The partnership of pastoral care and philosophical counselling comes together within the Chalcedon pattern.

The indissoluble differentiation (unmixed differentiation) of the Chalcedon pattern means philosophical counselling and practical theological concepts can be brought into formal relationships. They reveal specific forms of knowledge that should not be confused with one another. The indissoluble differentiation refers to the interdisciplinary conceptual independence of theology yet it can still connect with philosophical counselling. The inseparable unity of philosophical counselling and pastoral care are related without distraction and enhances knowledge in an interdisciplinary relationship by means of an indestructible order of asymmetry. By indestructible order it means that pastoral care has a logical precedent for interdisciplinary enquiry where the spirituality of being human reveals the dependency on God for their significance. Pastoral care is thus the dialoguing between pastor and individual to reveal the intention and motivation of the person. Following the Chalcedon pattern the dialogue is a hermeneutical approach as the method of dealing with conviction and the need for spiritual healing.

The emphasis of hermeneutics addresses existential questions in a holistic structural manner. Structural hermeneutics as a method is intended to detect the 'hidden structure' of a person's verbal expressions and in so doing reveal relational motivations and identity. The values of meaning in the interpretive pursuit are important in the encounter of pastoral care and philosophical counselling because both interact continuously in dialogue about values based on wisdom. The structural hermeneutics interprets the action and motivation of God-images by means of systemic analysis.

As life is complex, the inquiry of the systems in life will reveal different aspects of the problem. The reactions and responses of individuals reveal attitudes to the questions the pastor may pose. This is interpreted within space (atmosphere), and place (location, culture, context) because the healing of the soul is worked out when a clearer understanding of a person's position in life is more clear. The clarity comes both in terms of the discernment of truth in relation to the action of God and the conceptuality of a person's worldviews of the Christian faith within society. The method, therefore, is of interpreting action-generating latent meaning structures in everyday life both culturally and systemically. The goal is for theology and science to converge in the person of Christ and the Spirit of God to shape the interplay and dialogue of divine and human connectivity.

The mutual interaction between God and humanity creates a space for critical dialogue in pastoral care. The Chalcedon pattern creates a space for dialogue in a particular way with other fields of experience and knowledge. This dialogue gives space for experience and revelation as necessary conditions in interpreting ideas about God and human living. Furthermore, this also takes into account the tradition of Christian experience and present-day experiences. The purpose of such exposure is to give a holistic understanding of pathological paradigms and the potential to bring meaningful healing. The pastoral task of care is in keeping to its mandate of the Gospel in assessing the individual's spirituality. It considers their understanding of core values and the impact of the Gospel upon behaviour. The aim thus seeks to grow in the effects of knowledge in relationship to the cross and resurrection as the guiding of action toward the potential of healing paradigms.

The cross reveals the essence of man toward a God who Himself has become vulnerable in the most difficult of circumstances. The resurrection, as an act of God and an action of Christ, offers triumph over despair and death igniting new conviction. It impacts upon ideologies toward wholeness in terms of spiritual healing with the effects of sanctifying maturity. The knowledge of sanctification works out in terms of the fruit of the spirit and fundamentally establishes a shift of pathological ideology toward healing. Any previous notion of false conceptual truth held before, and which caused pathological ideology, is replaced with a certain truthful wholeness of spiritual healing. Furthermore, it is by God's Spirit that the believer can apply the principles and attributes of the divine character of God by means of the fruit of sanctification. This is the qualitative growing in the meaning of everyday action toward spiritual maturity.

The framework for studying human actions and intention must provide an explanation of human purposive action. Belief systems are deconstructed and re-established within an understanding of the Christian Gospel, as it happens in community. As a qualitative hermeneutical endeavour the analytical research is to gain epistemological understanding of current thought. Such research includes the conceptualisation of human behaviour and the pastoral assessment of God-images as it impacts upon the paradigms of spirituality. The research of such phenomena should be categorised and reflected upon to reveal clear intentions of the individual. Qualitative research takes place within a hermeneutical interpretive paradigm so that the life ordering values and conceptual orientations can be revealed and taught to the client toward spiritual maturity. Therefore, by reading the data through hermeneutical interpretation, the researcher is to read into the structural meaning of reality of the individual and gain clearer understanding of pathology. In gaining a description of the phenomena the pastor can gain the themes and patterns and inductively understand the form of reasoning in terms of cognitive activity. Such inductive study is by means of studying sensual perception and comprehension in order to organize conceptualisations and establish new possibilities of paradigmatic opportunities.

Pastoral care and philosophical counselling converge in creating space for new paradigms. Such shifts in paradigms are part of spiritual formation whereby the dynamic relationship of the Gospel and pastoral care help in the healing of life. The theory formation for a pastoral hermeneutics of care and its interdisciplinary connection with philosophical counselling probes into and interprets the concepts of the client that lead to meaningful schemas as organised patterns of thought. The logical evaluation of philosophical counselling assists in growing the person's belief and the evaluation of wisdom through pastoral care. This is the scientific method of conceptual analysis and is the necessary function of pastoral care in growing the self-understanding of awareness of spirituality. It looks at the issues of life based on cognitive wisdom, action, one's communicative skills and relational influences. A pastoral hermeneutics of care that has spiritually matured critically questions rational categories, belief systems and paradigmatic frameworks of interpretation for daily human behaviour. Pastoral care, therefore, must link an interdisciplinary approach to accomplish the aim of spiritual maturity. The interdisciplinary link is the quest

of philosophical counselling. Our research will need to unpack exactly what philosophical counselling means

1.10.2 Thesis layout

The following paragraphs describe the layout of the thesis on a chapter-by-chapter basis.

Chapter One - Introduction

In Chapter One, we describe: the background to and rationale for the study; the research question and objectives; the layout and content of chapters. Furthermore, the methodology in the Chalcedon pattern is described, as well as the literature review, in terms of a hermeneutical qualitative analytical cycle.

Chapter Two – Philosophical Counselling and the Human Quest for Wholeness: The meaning of philosophical counselling

In Chapter two, we describe: the methodology of philosophical counselling in terms of a pluralistic and substantive approach, as well as a description of the analysis of schemata in terms of Plato's Forms. This methodology directs us toward the systemic networking that takes place in terms of a pastoral spirituality of care in philosophical counselling.

Chapter Three – The Role of Philosophical Counselling in a Pastoral Diagnosis and ‘Spiritual Healing’: The Assessment Of God-Images, And Life Views

In Chapter three, we review the five categories of existential crises as set in out in the objectives above. These existential crises are then diagrammatically shown to reveal the positional shifts of a client's attitude and aptitude within the crises. Furthermore, the reasoning of God-images and the pastoral semantic differential analysis is presented.

Chapter Four – The Interdisciplinary Approach to a Pastoral Hermeneutics Of Care And The Stages Of Philosophical Counselling

In chapter four, we draw upon the literature presented earlier, as well as additional materials, so as to develop a research framework for pastoral care. This framework is presented in the four stages of philosophical counselling and remains focused within the theology of a contextual, experiential, and revisionist diagnostic modeling.

Chapter Five – Research Findings and Conclusion

In this final chapter, we summarize the previous chapters and the importance of philosophical counselling. The limitation of study and potential areas of further research follow the discussion.

The thesis closes with the bibliography.

CHAPTER TWO

PHILOSOPHICAL COUNSELLING AND THE HUMAN QUEST FOR WHOLENESS: THE MEANING OF PHILOSOPHICAL COUNSELLING

2.1 INTRODUCTION

The goal of this chapter is to describe what philosophical counselling means. The structure will be to look at the methodology of philosophical counselling and to see its role within pastoral care.

What does ‘philosophical counselling’ mean and how can this relatively new approach to counselling help care giving to translate the emphasis on spiritual healing and human wholeness? For example, during the 1940s through to the 1990s the reaction against psychoanalytic approaches toward individual therapy was confronted with Carl Rogers’s humanistic psychology. He did not believe that ‘the counsellor knows best’. Correy (2005:164) explains that Rogers based his conviction on diagnostic concepts and procedures being inaccurate, prejudicial, and often misused. Indeed, Rogers omitted them from his approach. Rogers emphasised the primary point of importance. Namely, the attitude held by the counsellor toward the worth and the significance of the individual who must respect the capacity and right of the individual to self-direction. It is not the counsellor who would best direct the individual’s life rather the client themselves (Rogers 1951: 20). During this period it is clear that the traditional and directive approaches of psychotherapy were being challenged. For example, there were modalities whereby the individual was more part of the healing process in the therapeutic relationship than had previously been the case. Indeed, the paradigm changed and it was not the psychoanalyst who held the answers for human wholeness, but rather the individual who came to the self-discovery of meaning and healing. In fact, the therapeutic Rogerian counselling, or Person-Centred Therapy, still maintains that the client, rather than the therapist, is in charge.

The question however, is whether Rogerian counselling did not swing the pendulum too far from the psychoanalytic traditional left toward the Person-Centred humanistic right. This chapter will argue that philosophical counselling and pastoral care can bring the pendulum to rest in the position that gives the space and place to direct the client, yet still allow the client to also direct their findings within the therapeutic relationship and thus, to find a balance between these two extremes.]

2.2 THE METHODOLOGY OF ROGERIAN PRINCIPLES

In America, the idea of integrating therapy with pastoral care became popular in the twentieth century. American theologians realised the potential of psychological and psychiatric disciplines. For example,

David Cornick explains that networks and institutions devoted themselves to exploring the relationship between theology and modern psychologies. One example was the development of Clinical Pastoral Education in the 1930s and the wholesale rise of Counselling and Rogerian therapy of the 1940s (Evans 2000:374). Indeed, the impact of Rogerian principles mentioned previously had far reaching influences upon pastoral care as it dealt particularly with the affective component of care.

Emotions were becoming far more expressive in modernism. For example, the belief that emotions should not normally be expressed in terms of masculinity and that 'tough men do not cry', was influenced by the movement of phenomenology. Heidegger specified that mood was a feature of my being-in-the-world. Therefore, his theory meant that mood is what brings a person into direct encounter with the enigmatic character of this mode of being, that is, being-in-the-world (Kenaan & Ferber 2011:29). Certainly, Rogers's client-centred model was greatly influenced by the phenomenological movement. For example, Daniel Louw (1998:28) explains that the client's emotions (the affective component) became the most important medium of approach to the being of another. The outcome of this approach for pastoral counselling meant that if the approach made use of an empathetic response, then the process of mutual understanding thus created would ultimately effect a change in the person. Louw describes that such an approach would be therapeutic. However, although the phenomenological emphasis of the affective component in counselling was important, it had a negative impact as well. For example, where pastoral care had previously used Scriptural texts to address all problems, the rubric of phenomenism now rather made use of the person's own text, thereby often leaving out the Bible. Daniel Louw correctly explains that consequently, pastoral care made less use of the scriptural text. Instead, under the influence of phenomenology and the empirical method of perception, people become their own text (1998:28). The humanistic elements of Person-Centred Therapy led to the decline in the use of Scriptures?

Carl Rogers did not believe that behaviour is a product of conditioning. For example, he believed humankind is constantly striving to actualise or develop self. In addition, he believed that the focus of humankind cannot be a merely retrospective one, but that development also requires a forward focus (a moving toward greater maturity) (Haggard 2008). Therefore, the human being, the 'self', is the measure of all things, as mentioned in chapter one, a notion that Protagorean relativism held to. Haggard (2008) explains, for example, that the self, for Rogers, is articulated as a construct that develops through our experiences and dialogues with some other. In addition, Tolan argues that some beliefs are built through a person's own experience. Others are based on the prior beliefs of the family (*family in this sense referring to the group or groups of people concerned with their upbringing*). Tolan explains it is as though parts of the self-structure are 'handed down' within families and cultures. If you don't subscribe to this view of the world, you're not one of us!' (Tolan 2012:3). This however, is not to be seen as behaviour becoming a product of conditioning, but rather as behaviour consistent with the self-concept. Interestingly, Rogerian methodology led pastoral care to ask challenging questions with regard to the meaning dimension of the self-concept and its relationship to the Scriptures. For example, does a person have the agency to direct his/her behaviour in

accordance with his/her perception or concept of self (which has the capacity to change or alter depending on an individual's degree of receptivity to new/alternative experience)? Haggard (2008) explains that the Rogerian principle would argue that behaviour will always be consistent with the self-concept and thus introjected values. To expand, if a person rates him or herself favourably and is self-confident, it is unlikely that they will feel threatened in unfamiliar social situations. Similarly, if a person perceives him or herself as honest, it is unlikely that they will engage in dishonest behaviour. Furthermore, Rogers believed that in a state of incongruence a person becomes vulnerable and anxious. For instance, Wilkins explains Rogers's theory as the incongruence or the misalignment of inner and outer ways of being. Therefore, the self-concept can become dysfunctional because of the incongruence (disharmony) between self and experience (Wilkins 2003:36). Yet, the humanistic element of Rogerian therapy pushed Scripture and the sanctification process within pastoral care too far into the distance. The idea of the Rogerian term 'unconditional positive regard' (Rogers 1995: 283) or the idea that every individual has internally the positive potential and resources to resolve his or her own problems presses upon the normative scriptural dependency of God. In accepting the modality of Person-Centred Therapy, the problem that arose for pastoral care was the declaration of humanistic principles rather than sanctified living. In some cases, pastoral care lost the spiritual process of adopting more and more the mind of Christ (sanctification) and the assimilating of God's plan for our lives. Although the idea of the affective in Rogers's personality theory has contributed to the understanding of the self and of the attitude of experience, it must be understood within the normativity of interpreting the values that form part of the individual's worldview, conviction and ideologies. This is the element that remains the core problem of our research. The basis of assessing paradigms and schemata of interpretation on human behaviour must remain central to pastoral care. Philosophical counselling moves beyond the affective and deals with the ideas behind what constitutes the problem. It is with this basis that we opt for the modality of philosophical counselling.

2.3 THE METHODOLOGY OF PHILOSOPHICAL COUNSELLING

Philosophical counselling is a field that has a few publications addressing its exact definition. Therefore, our attempt will be to explain it in terms of overlapping sets of opposites, namely:

- Monistic versus pluralistic definitions
- Substantive versus antinomous definitions

Furthermore, the methodology of philosophical counselling when measuring concepts and schemas will be explored as well as drawing classifying Plato's forms, namely:

- The Analysis of Schemata in Philosophical Counselling
- Schemata as Forms in Plato's Philosophy

Practical definitions of philosophical counselling in terms of its actual practice refer to ‘hands on’ or ‘concrete’ stages involving a number of skills. For example, Dirk Louw describes philosophical counselling as “having a relationship between the client and counsellor in making the other feel attended to; being a partner in dialogue, yet also a critical observer; and making an objective assessment; which involves conceptualization, critical examination and creative imagination; as well as the ability to analyse and synthesize” (Louw 2009:3). Furthermore, Dirk Louw explains philosophical counselling deals with problems in relationships, illness, moral issues, crises, anxiety, depression, despair or the meaning of life. However, they do not operate via diagnoses and treatments, but is nevertheless therapeutic in that the philosophical nature of a problem can empower a person in supplementing, but not substituting, psychotherapy or psychiatry (Louw 2009:4).

2.3.1 Monistic versus Pluralistic Definitions in Philosophical counselling

In our attempt to understand the meaning of philosophical counselling the overlapping sets of opposites within a monistic and pluralistic sense is to be compared. Dirk Louw explains that a monistic definition refers to philosophical counselling from the specific approach of a philosopher or approach in philosophy (Louw 2009:4). On the other hand, the pluralistic definitions of philosophical counselling draw on the work of a variety of philosophers or approaches. It includes attempts to synthesise or integrate the wide and often contradicting variety of current definitions of philosophical counselling (Louw 2009:6).

Firstly, in terms of a monistic approach, the philosophical counsellor takes a very specific approach in investigating worldviews as a philosopher with a particular model. Any worldview is said to be one of several ways of organising, analysing, categorising, noting patterns, drawing implications, making sense of, and more generally, assigning meanings to one's life events. Raabe (2001:15), quoting Lahav, says that worldview interpretation may be considered:

an abstract framework that interprets the structure and philosophical implication of one's conception of oneself on reality; a system of coordinates, so to speak, that organizes, makes distinctions, draws implications, compares, confers meanings and thus make sense of one's various attitudes towards oneself and one's world.

The monistic approach of philosophical counsellor Ran Lahav regards ways or forms of life as embedded in worldviews. Lahav argues that every human being is a philosopher. To expand, he explains that philosophical counselling “itself is based upon this unargued premise, this basic presupposition, namely, that each of us ‘wills’, or ‘chooses’ or ‘opts’ for a certain starting point, principle, or basic assumption, which then serves as the philosophical ground for the rest of the belief system” (Lahav & da Venza Tillmanns 1995:87). For example, Dirk Louw (2009:5) explains that Lahav takes his lead from Wittgenstein, who would consider that philosophy is therapy and that the philosopher's treatment of a question is like the treatment of an illness. Therefore, treating questions are descriptive in terms of worldview interpretation. It treats existential matters from one philosopher's perspective as to how things actually work, allowing the rationality of the client to autonomously identify and critically assess their hidden or unexamined

assumptions. There is validity in this approach because a descriptive model does not assume generic diagnosis¹⁶ of classifications, but rather allows for the client to realise what the underlying issues are. Yet there are also limitations to a purely descriptive monistic model of philosophical counselling. The approach of philosophical counselling within a pluralistic perspective helps to understand worldviews from a broader approach of synthesis.

Secondly, Peter Raabe (2001), in his work on philosophical counselling, provides a comprehensive survey of both theoretical conceptions of philosophical counselling and descriptions of practice. His approach, Dirk Louw emphasises, is pluralistic and thus draws on a bewildering variety of not only philosophers, but also (albeit often indirectly) psychologists (Louw 2009:6). For example, Peter Raabe leans toward philosophical counselling being strategically based on a person's network of meaning, lived understanding, or worldview (Raabe 2001:9-10). To expand, there is more that can be gleaned by using differing strategies, such as systemic analysis, than a monistic approach alone. It is thus clear that a pluralistic approach to human behaviour is needed.

The problem of our research in assessing paradigms and schemata of interpretation on human behaviour is accomplished best from a pluralistic approach because we do not only focus on the descriptive, but also on the normative. The conceptual pluralism of meanings affects both the descriptive and normative dimensions of life, and the pastor must assess both.

The descriptive element of philosophical counselling must objectively describe the intentions of the individual. It does not do so from a bias of preconceived ideas about how it ought to be for the individual. Rather, the pastor observes the individual's system of beliefs from an empathetic position of care. Yet it also focuses on the normative aspect of observation. This normative aspect, which may seemingly be contradictory to the descriptive, must make claims about how things should or ought to be. To expand, the normative meaning must be assessed in a person's current usage of meaning and where pathology of conviction exists, arrogating a new perspective of normative value. Therefore, the interdisciplinary pluralistic approach of philosophical counselling looks to the descriptive and normative, which both have procedural differences in methods and techniques, such as the differences between philosophical counselling, psychotherapy and pastoral care, but also substantive similarities. Raabe (2001:108) clarifies this pluralistic claim when he says:

What at one time seemed like the distinctive outlines of philosophical counselling as opposed to psychotherapy are rendered all the more blurred by the fact that not only have many psychotherapists effectively employed philosophy in their practice, some philosophers have deliberately utilized psychology in theirs.

¹⁶ Diagnosis and diagnostic terms has often been viewed as pejorative. As McWilliams mentions, Diagnostic terms can be used objectifyingly and insultingly. However, she says, diagnostic terms have a rudimentary language for mentalizing different subjective possibilities, a critical aspect of both personal and professional growth (2011:7). Our term of diagnosis is used in terms of the pastoral diagnosis meaning the determining and assessing the character of a person's faith. As Louw describes, "The actual analysis in this diagnosis is directed towards examining the person's concepts, portrayal, images, and views of God. A pastoral diagnosis attempts to determine the quality of a person's faith" (1998:99).

Philosophical counselling should encourage the client to reflect more critically, in the philosophical sense, about one's actions and circumstances (Raabe 2001:120). In addition, Raabe says these reflections happen in stages and should help the client to develop the ability to act more autonomously by assisting one in gaining knowledge of how to choose to act more appropriately, sensibly and well. Philosophical counselling, according to Raabe, keeps perspective of this shifting dynamic and focus of the counselling encounter as it happens in stages (2001:125). Raabe says that it is not a constant-state process. In other words, philosophical counselling does not run a steady course and the link with pastoral care makes it more effective in their interdisciplinary relationship.

The interdisciplinary dynamic that philosophical counselling has with pastoral care is the noticeable dynamic oscillations in the level of discourse. For example, these oscillations happen in terms of climate, focus and mood. Raabe affirms that philosophical counselling is most effective and rewarding when it is worked out within a number of stages as they emerge in counselling and as it addresses the client's needs and desires as they change over time (2001:127).

His work is significantly important in our study, because he gives a comprehensive breakdown into different stages of counselling, which will be discussed in chapter four. However, as pastoral care looks at a person's actions within the pluralistic methodology of pastoral theology, it does so within the stages of philosophical counselling. The reason is that the pluralistic praxis of practical theology relates to the intentionality of belief systems within human action and behaviour. Certainly, human action and cognition is exposed to a myriad of truth options and knowledge as we have already addressed in the previous chapter. The philosophical stages of counselling build precept upon precept in the interpretation of these systems of knowledge. In addition, such knowledge is pluralistic in that they offer an individual many options of drawing meaning to life. However, often these options of exposure bring confusion or inappropriate reasoning when done from a purely humanistic perspective. Therefore, pastoral care is to assess the normative component as the client experiences the affective and wishes to make decisions for a better quality of life. The values within the client's worldview should draw upon deeper meaning of cognition. Hence, the importance of pastoral care is to focus on the maturing of spirituality and the normative dimension of life. It has been argued by therapists that the only truly normative event is death. Furthermore, everything else, including birth, can contribute to differences among individuals (Plomin 1986:321). It is certainly true that many pathological ideologies are built around the notion of how to overcome the fear of death. In fact, many crisis and existential fears are related to coping with the fear of death that leads to illness and pathology. Death is not only a physical reality, but the fear can penetrate the identity of meaning in terms of isolation and rejection while alive. The nature of pastoral care, naturally, is best equipped to deal with these normative issues because Scriptural text is the best dialogue on matters relating to the fear of death in life and related existential pathologies. When pastoral care and philosophical counselling integrate their core focuses of purpose, then worldview interpretation and spirituality work hand in hand to unpack the normative, yet pluralistic knowledge the client is exposed to.

The purpose of philosophical counselling within a pluralistic context is to determine the strength of the noetic dimension of human life explained previously. Simply put, the person's belief system should be carefully assessed to discover the intentionality of belief and way up those systems of belief, which are appropriate or inappropriate, related to the spiritual assessment of pastoral care. However, understanding the meaning of philosophical counselling within this context still runs deeper. For example, there are different approaches to how philosophical counselling encourages the client to reflect more critically about their actions and circumstances. To expand, there are two views, namely the substantive and antinomous. Firstly, some philosophical counsellors believe that a substantive approach is critical in its discipline. However, secondly, there are also those who believe that an antinomous approach is more flexible in allowing the client to discover the truths about their belief systems.

2.3.2 Substantive versus Antinomous Definitions in Philosophical Counselling

Belief systems are integral to the task of philosophical counselling and pastoral care. In discovering the meaning of philosophical counselling an understanding of both the substantive and antinomous approaches are to be clarified. For example, a substantive definition refers to the theory that provides an explanatory, constructive and systematic account of rich significant and fundamental subject-matter (Sher 2004:5). In this case, philosophical counselling is a stage process of counselling in the form of a critical observation; objective assessment; conceptualisation and critical examination of one's belief systems. To expand, it is a praxis that is hermeneutical and moves between theory and practice. The purpose of a substantive approach is to capture the motivations and intentions of an individual as to how they understand their world. It does so by questioning its belief systems about truth by treating them in a systematic way. Furthermore, it is a very specific approach in investigating worldview because these reflect the person's meaning structures. On the whole, the substantive approach of philosophical counselling thus orders the meaning of truth in the individual. Therefore, in its relationship with pastoral care it is able to reveal the development of an enhanced perspective, while facilitating the progressive clarification of life ordering values and conceptual orientations. However, philosophical counselling can also be approached from another perspective, namely antinomously.

The antinomous definition, in relationship to our quest of bringing meaning to philosophical counselling, describes the process of therapy in terms of a non-substantive approach. For example, Dirk Louw explains that not all professionals who 'apply' philosophy may rightly be called 'philosophical counsellors.' He says unlike philosophical counsellors, some professionals apply philosophy merely in an advisory capacity, for instance a consultant on an ethics board. To expand, Dirk Louw argues that as such, philosophical counsellors objectively deal with theoretical issues and not with the personal problems of an actual individual (2009:8). The antinomous definition advocates that there should not be any particular or specific method. In addition Dirk Low explains that some philosophical practitioners, working in antinomous traditions, believe that counselling should not be equipped with a specific method, theory or

ready-made answers, nor cure or normalise a client. It does not involve the psychotherapeutic manipulation of clients through behavioural techniques or medication as including those who may need such treatment. Furthermore, it does not involve the empirical detection of hidden psychological causes or processes. Rather, he says, it is the analysis or interpretation of people's conceptions of themselves and their world through "pure (non-empirically based) thinking" (Louw 2009:9-10). In addition, Raabe also explains that for some philosophical counsellors, the idea is that they are to respect the individual's philosophical concerns. "Philosophical counselling is said to respect the individual's genuinely philosophical concerns about life and resists the temptation to discuss the client's concerns in terms of a reductionist examination, universal principles and 'academic jargon'" (Raabe 2001:7). In this situation, philosophical counsellors define themselves in antinomous terms because they do not wish to force upon their clients a rigid diagnostic and therapeutic system. Yet, an antinomous definition of philosophical counselling does not contribute meaningfully toward the definition of spirituality mentioned previously. For example, spirituality should be framed within a dialogical interpretive tension of theology and care in which critical conversation in the stages of philosophical counselling enhances life values. Moreover, spirituality constitutes the worldviews of individuals and culture, thus reflecting particular paradigms in a Christian understanding of God. However, principles of the client must be assessed in examining attitude of the person and ones value toward the truth of Scripture within actual existential contexts. Indeed, spirituality is a process by which pastoral care addresses the attitudes of value pertaining to life issues derived from a Scriptural faith perspective. Therefore, the meaning of philosophical counselling in pastoral care is not antinomous, because there is a degree of diagnosis in the assessment of the client. For example, it is appropriate that the Scriptures reveal alternatives to inappropriate belief systems. Indeed, the hermeneutical objective diagnosis can certainly enhance the quality of life in a therapeutic sense. The reason is that Scripture contains objective and reliable truth as a presuppositional reality of Christian life upon meaning and identity. Therefore, the meaning of philosophical counselling should be worked out within a substantive perspective. To expand, it is important to consider the analysis of concepts, the interpretation of schemas, and the paradigmatic issues related to the client's content. For example, Raabe explains "the philosophical counselling relationship may be substantively didactic but that it is not procedurally pedagogic" (Raabe 2001:24). Within the substantive approach, the intention of the philosophical counsellor is not to teach the client directly. Rather, in an indirect way through the assessment of their God-images and the crises of inappropriate understanding, pastoral care should direct an approach to live meaningfully in terms of spirituality.

In summary, the meaning of philosophical counselling is best described as a pluralistic assessment in gaining knowledge of the normative component of life meaning. Therefore, as the client experiences the affective it is in relation to the study of the normative stability of spirituality derived from Scripture. The purpose of philosophical counselling is pluralistic because the person's belief system constitutes systemic epistemological realities. For example, the noetic dimension of human life describes the inner meaning of

wisdom. In addition, as a result of due to pluralistic ‘systemic doxa’, or the pluralistic spirituality of interconnected opinions of belief, assessment and pastoral diagnosis are necessary. For example, the person’s belief system should be carefully assessed to discover the intentionality of belief in describing and explaining the phenomena. Previously, we explained that our study of phenomena is the systemic epistemological issues related to the conceptualisation of human behaviour and the pastoral assessment of God-images as it impacts upon the paradigms of spirituality. Thus, the meaning of philosophical counselling cannot be antinomous because there should a particular or specific method of pastoral diagnosis. Belief systems are integral to the task of discovery in philosophical counselling and pastoral care. Therefore, the stages of philosophical counselling is substantive because it considers the firm basis of reality and meaning through critical observation and the hermeneutical objective assessment of concepts and critical examination of one’s belief systems. Yet, it is necessary to explain what philosophical counselling means in terms of the behaviour of human concepts and the interpretive schemata related to paradigms of spirituality.

2.3.3 The Analysis of Schemata in Philosophical Counselling

The foundation of a concept is the understanding of it being the most basic element of thought as perceived in one’s environment. The practical theological purpose is to wisely consider the client’s everyday attitudes and self-understanding of these concepts in terms of the senses. However, when we turn to the issues of schemata, we see that it is far more than addressing the senses alone. Philosophical counselling, in a pastoral hermeneutics of care, uses the techniques and tasks of conceptual analysis to interpret the most basic praxis of thought. This most basic praxis is the attitude of intentions and motivations of actions in terms of the use of the client’s words in their context and self-understanding.

Philosophical counselling is to dialogue with the client in getting to the understanding of the clients words and their uses. To expand, these uses of words, at the level of thought, collectively construct a common domain of ideas. For example, Evans and Green (2006:230) explain that according to Langacker, domains are necessarily cognitive entities; mental experiences, representational spaces, concepts or conceptual complexes. When these basic domains of knowledge are categorised, they are defined as frames. In addition, when Lawrence Barsalou defines frames as complex conceptual structures, he says they are used to represent all types of categories, including categories for animates, objects, locations, physical events and mental events (Lehrer & Kittay 1992:29).

Furthermore, Charles Fillmore proposes that a frame is a knowledge structure or a schematisation of experience. Therefore, frames represent a complex knowledge structure that allows us to understand a group of related words (Evans & Green 2006:222) as categorised mental experiences or spaces (domains). In brief, philosophical counselling is a means of helping pastoral care progress in dealing with the stage of conceptual analysis, namely, the basic uses of words as units of knowledge (concepts) in revealing ideologies in its most basic form. Secondly, philosophical counselling means the analyses of the more complex structures of words as the representation of the schemas of interpretation.

Matthew Hirshberg (1993:25) explains that schemata are made up of interrelated conceptual categories. For example, he says categories are fundamental to human cognition and it is by dividing stimuli (influential reflexive responses or causes) into categories that we simplify our complex world and makes it comprehensible. Similarly, in terms of a client's being functions, the schemata of attitude and aptitude, as habitus, reveal important issues of interpretation. Habitus, as noted previously, is the culturally encoded way of living out a meaningful life or an ill-ridden pathological way of being. For example, Hirshberg (1993:25) explains that we each have built into our memories complex networks of interlinked conceptual categories and experiences. These are networks into which we order further experiences and through which we may comprehend and react to them. He argues that we also learn to fit into our culture this way, because category learning is the means of applying these principles and is the way that a growing member of a society is socialised. The categories that one is taught and comes to use habitually reflect the demands of the culture in which they arise. As such, our cultural categories come to structure our senses of reality. Therefore, the complex structures of words, as the representation of the schemas of interpretation, are driven very much by the categories of self-understanding and its cultural stimuli. This is not as a product of conditioning in psychoanalytic terms, but rather behaviour consistent with the self-concept in Rogerian terms. Yet, not to get caught in the humanistic concept of self, it is to be noted that philosophical counselling in a pastoral hermeneutics of care looks at the categories of self-understanding and its cultural stimuli by means of a diagnostic pastoral assessment of spirituality. Hence, the methodological approach of philosophical counselling and practical theology is necessary in pastoral care in the form of the Chalcedon pattern. This pattern mentioned in chapter one eradicates the humanistic element of the self-concept. Yet, what does philosophical counselling mean in terms of schemata?

Schemata are defined as “the network of interlinked conceptual categories that serve as frameworks for meaning” (Hirshberg 1993:26). Like a concept, Howard (1987:31) says a schema is a representation abstracted from experience, which is used to understand the world and deal with it. It consists of a set of expectations about how part of the world is organised; these expectations are applied to categorise various stimuli. For example, Guido explains that schemata are unconscious cognitive representations that consist of general knowledge structures gained through past experiences that contain expectations for describing interrelationships between stimulus domains and previously formed categorical organisations of that stimulus domain (2001:105). To sum up, a schema is like a sorting device. Howard (1987:34) indicates that it is a sorting that allows us to place some objects in one category and the rest in another. He argues that a schema allows us to determine that some stimuli are instantiations and others are not. To expand, the point of instantiation is important when we move from concepts observed with our senses in the material world of change into the more complex structures of words (schemata) that are non-material yet essential to meaning (substantial). Thus, instantiation is understood to participate or copy a form that exists independently of the object and independently of the thought of it. It will be beneficial to explain the background of the term ‘forms,’ which is traced back to that of Plato’s philosophy.

2.3.4 Schemata as Forms in Plato's Philosophy

Schema of interpretation is related to the complex knowledge structures (schemata) that are categorised as mental experiences or spaces (domains) that can be instantiated as a 'form' of an object. The reason for drawing our attention to Plato's philosophy is in the search for gaining a deeper understanding of what philosophical counselling means. For example, the heart of Plato's philosophy was his theory of ideas, or forms. Plato understood that forms are the universal and unchanging objects of our thought that represent the ideals of perfection existing in a transcendent world. Thus, in philosophical counselling where it studies worldviews, there is a link whereby the transcendent eternal standards are necessary to understand. To expand, Plato believed the human soul and mind had a constant aspiration to reach for the morally Good, which can be known by rigorous thinking (Groome 1998:38). Furthermore, his realist approach was inspired by the fact that there is a world of ideas behind the visible reality (Immink 2005:38). When Plato spoke of the morally Good, he believed it to mean the ultimate end of human life. In addition, he argued that the highest goal of which the human is capable is knowledge of the Good because without it everything else would have no value. Nash comments upon Plato's idea of the 'Good' by arguing that Plato believed the condition of human knowledge must reach the transcendent world. Plato believed that without it the world and mind could not be intelligible. Thus, the Good was understood to be the creative and sustaining cause of an intelligible world (Nash 2003:34). Furthermore, Plato believed the human was to rid themselves of eyes and ears and, so to speak, of the whole body and employ the mind alone (Groome 1998:39). In this context Plato's philosophy was marked by three kinds of dualism in terms of Forms.

Firstly, Plato believed in a Form of metaphysical dualism of an imperfect, changing, temporal, material world of particular things against the perfect, unchanging, non-temporal, non-material world of the forms. Secondly, the epistemological dualism of Plato showed a radical distinction between sense experience and reason; he believed that true knowledge is only attainable by reason apprehended by forms. Thirdly, Plato's anthropological dualism advanced one of the most rigorous separations of the human soul and body to be found in philosophical literature. Plato believed that not only do the soul and body differ with respect to corporeality¹⁷ and mortality¹⁸, but that the body is the prison house of the soul. In his view, the body is not simply inferior to the soul; it is a real hindrance as the soul attempts to progress toward truth and virtue. Thus, the attainment of knowledge and of virtue depends on lessening the power of the body over the soul (Nash 1984:37-38).

Plato's Forms¹⁹, and the impact of his thought on the meaning of philosophical counselling, stems from an idealistic rational ontology of the authentic essence of being. Plato believed in a fixed and universal

¹⁷ i.e. the soul is immaterial, while the body is material

¹⁸ i.e. the body dies, while the soul is immortal

¹⁹ Plato's famous world of Forms can be summarized as follows: 1. Transcendent - the forms are not located in space and time. For example, there is no particular place or time at which [the colour] redness exists. 2. Pure - the forms only exemplify one property. Material objects are impure; they combine a number of properties such as blackness, circularity and hardness into one object. A

pattern of the world that would function as ‘the Law’ for all development and would explain every element of the system. Thus, the epistemological object of knowledge leading a person as close to truth as possible is the universe of abstract patterns hierarchically superposed to the concrete world and superior to it by means of the *mind and reason*. To expand, Nastasia and Rakow (2004:15;17;19) explain that this type of ideology that expresses the comprehensive Laws governing all aspects of reality, and an all embracing order to incorporate all known things by reason, not allowing for any deviation, operates in the power of an absolutist ideology. Thus, Plato’s ontology and epistemology reveal important theoretical aspects regarding the complex knowledge structures (schemata) as categorised mental experiences or spaces (domains) that can be instantiated.

The meaning of philosophical counselling in the Platonic sense is understood that a Form, as a sorting device in terms of complex structures of words (schemata) are non-material, yet essential to meaning. To expand, ontologically the essence of our being is directed to desiring something more than experiences only derived from the senses. The desire is to have an ideal meaning to the existence of our life. Without this desire, we would not exist with purpose. For example, pastoral care seeks the meaning of schemas in terms of spirituality in maturing our being in Christ. The approach is by means of systemic epistemology because it reveals the human behaviour within a systemic paradigm revealing individual, interpersonal, and environmental factors. These schemas, I believe, were what Plato intended as, “the result of intelligence and goodness, and ... the result of being a copy of something that is unchanging, an ideal pattern that is graspable by the intellect” (Allen & Springsted 2007:3).

A caution must also be heeded in terms of Plato’s theory. To expand, the division of body and soul is not the notion of pastoral care. For example, the soul is to be understood as referring to the whole person, reflecting a holistic approach to care. It is a systemic approach of interpretation of the whole faith system of meaning. Yet, what is evident in the writings of Plato is that the means of communication was through rationalism.

In summary, we are now able to understand in some more detail the importance of schemata and instantiation, in the platonic sense, in contributing toward the meaning of philosophical counselling. To expand, the concepts are more than only observed with our senses in the material world of change. In addition, there are those of the abstract kind that deal with the more complex structures of words (schemata) that are non-material (substantial). Therefore our schemata are the knowledge of our objects that are intelligibly understood because of our forms. For example, Rumelhart (1980:41) explains:

form, such as circularity, only exemplifies one property. 3. Archetypes - The forms are archetypes; that is, they are perfect examples of the property that they exemplify. The forms are the perfect models upon which all material objects are based. The form of redness, for example, is red and all red objects are simply imperfect, impure copies of this perfect form of redness. 4. Ultimately Real - The forms are the ultimately real entities, not material objects. All material objects are copies or images of some collection of forms; their reality comes only from the forms. 5. Causes - The forms are the causes of all things. (1) They provide the explanation of why any thing is the way it is, and (2) they are the source or origin of the being of all things. 6. Systematically Interconnected - The forms comprise a system leading down from the form of the Good moving from more general to more particular; from more objective to more subjective. This systematic structure is reflected in the structure of the dialectic process by which we come to knowledge of the forms (Banach 2006).

“Schemata can represent knowledge at all levels - from ideologies and cultural truths to knowledge about the meaning of a particular word, to knowledge about what patterns of excitations are associated with what letters of the alphabet. We have schemata to represent all levels of our experience, at all levels of abstraction. Finally, our schemata are our knowledge. All of our generic knowledge is embedded in schemata.”

Furthermore, the theories and rational patterns of thinking shape the mind and one's interpretation. In terms of the meaning of philosophical counselling it is to interpret schemas. For example, Louw explains that the idea (form) behind a human action plays a decisive role in dispositions or attitudes [habitus] and the human attempt to come to grips with the demands of life (Louw 2011:1). Thus, there are instances where schemata may participate in a form that when ontologically inappropriate causes problems in relationships, illness, moral issues, crises, anxiety, depression, despair, or the meaning of life. To expand, the form, as a pattern of reality, “shape and determine human self-understanding within existential realities” (Louw 2011:1). Philosophical counselling, therefore, studies the phenomena of the systemic epistemological choices, convictions and self-understanding both conceptually and at the interpretive dimensions of the schemata. It means that philosophical counselling studies the impact of paradigms and schemata of interpretation on human behaviour of self-understanding. Yet it does so within the context of systemic networking of a pastoral spirituality of care.

In the next section, the systemic networking of a pastoral spirituality of care, also in terms of philosophical counselling in view of Plato's theory, will be examined.

2.4 SYSTEMIC NETWORKING OF A PASTORAL SPIRITUALITY OF CARE IN PHILOSOPHICAL COUNSELLING

The next question of research looks at the role of ‘philosophical counselling’ within pastoral care. The purpose is to set the human quest for meaning and purposefulness in life in terms of understanding the impact of paradigms and schemata of interpretation on human behaviour. Philosophical counselling's focus is on the issues of the schemata of interpretation in the life of individuals and community. Indeed, such probing happens within a systemic network of relationships where the analysis of schemata represents probing into the experiential structures of knowledge. For example, O'Grady explains that systemic networks are primarily for elucidating structures of texts by showing how every feature of the text is the result of some choice made by the constructor. Furthermore, it also means that there is a range by which available alternatives can also be chosen as a result of a network of choices (O'Grady et al. 2013: 137). Texts are important points of dialogue between the spirituality of the Gospel and the way that they might impact upon behaviour, as they influence a paradigm shift toward healing. Therefore, philosophical counselling per definition means that it has the duty of probing into the network of human identity by assessing both the schemata of self-understanding and their realm of relationships with others, in terms of spirituality and a pastoral hermeneutics of care.

Self-understanding happens at both a conscious dimension, as well as the subconscious dimension. Furthermore, human beings function according to a definitive self-understanding. For example, Daniel Louw explains that self-understanding correlates with self-esteem and is expressed in individual self-consciousness (subjectivity) and personhood (Louw 2005:35). To expand, philosophical counselling evaluates the normative convictions (values of life) and their motivations regarding self-understanding within a system. This is particularly important in terms of addressing pathological ideas. When a form is inappropriate, it causes various problems. The interdisciplinary relationship philosophical counselling has with pastoral care is that it achieves to bring spiritual healing in people and it requires a change within the particular paradigm. For example, Daniel Louw affirms: “In order to change people, this framework or form needs to be disputed in terms of the human quest for meaning, therefore, the role of philosophy in counselling, that is the need for philosophical counselling” (2011:2). Thus, the manner in which philosophical counselling studies schemas in terms of the structures of knowledge or the ideas behind an action is firstly, by investigating the quality of conceptual theories of experiential knowledge and positions by clearing up the structures of texts. Secondly it is to understand the empowering normative issues that act as the faith system for the meaning of life by revealing the spiritual choices made by the individual. Spirituality is thus, as mentioned previously, a key concept.

Pastoral care focuses on the spirituality of care understood as soul care. We have mentioned that spiritual healing relates to the concept of soul. Indeed, pastoral care focuses on the nurture and support of the client in terms of soul care. To expand, pastoral care is not interested in Scripture outside of the relationship of human beings. Rather, it refers to the whole person, reflecting a holistic approach of spiritual care upon human behaviour. It focuses on the consciousness regarding the ultimate relationship with God within meaningful dynamic relationships with other human beings. Unquestionably, pastoral care focuses on spiritual healing as wholeness in the self and in relationships with others in the context of an awareness of God and in relationship to God. Philosophical counselling, however, is to research the impact of paradigms and schemata of interpretation on human behaviour in terms of these spiritual issues upon attitude and aptitude.

The Pastoral hermeneutics of care in the interdisciplinary relationship with philosophical counselling researches the attitude and aptitude of a client in terms of subjectivity and responsibility. For example, Daniel Louw explains that a holistic approach of soul care is, “more than knowledge (knowing functions) and deeds (doing functions)”. He says “within these positions soul signifies vocation and a sense of directedness and significance (teleological dimension). Furthermore, in relationship with God it signifies our understanding of God (God-images) as enfleshed in behaviour and social interaction (spirituality). To expand, it creates a space which reveals either nearness (intimacy), distance (separation and rejection) or neutrality (indifference)” (Louw 2008:81). Thus, in terms of a systemic epistemological approach to soul care, the interpretation of schemata is holistic. Therefore, when we deal with schemata it includes our interpretation of purpose, faith, unique identity, interconnectedness, values, meaning and motivation. The

interpretation of these complex structures of words, in terms of the knowledge of our objects that are intelligibly understood because of our forms, become important in terms of soul care. Philosophical counselling means that it works with pastoral care in researching the soul. Thus, the “soul is an indication of the quality of our being functions” (Louw 2008:79) and it defines the spirituality of the human being. In addition, the appropriate or inappropriate behaviour is more holistically understood when we understand soul to be closely connected to the quality of life and our human quest for meaning and direction (Louw 2012:41). It is for this reason that pastoral care is interested in the client’s existential meaning and spiritual identity. The reason is that in the context of understanding schemas the interconnectedness happens within the context of relationships, thus resulting in appropriate or inappropriate human responses. Louw explains that in terms of the Christian paradigm, these relationships are built upon personal identity. To expand identity is about the appropriateness or inappropriateness of human responses within the feedback system of different relationships leading to the question: Do I respond to the demands of life in such a way that meaning is instilled, hope is fostered, and that ethos of unconditional love is enfleshed? (Louw 2012:61).

Identity is thus represented by the complex structures of words, as the embodiment of the schemas of interpretation involving the categories of self-understanding and the demands of the culture in which they arise. It also involves the complex knowledge structures (schemata) that are substantially categorised in the mental experiences or spaces (domains) and derive particular instantiations of faith (norms and values). Daniel Louw explains the systemic networking of pastoral care in philosophical counselling regarding human identity (2012:62) as:

- A) Intra-processes of self-understanding and self-evaluation (Who am I?).
- B) Inter-processes of role-function and feedback (How do I respond and perform?). Mirroring oneself within relationships; level of acceptance or rejection.
- C) External processes regarding norms, values, beliefs systems, worldviews and paradigms (The factor of motivation with the questions: What keeps me going? To what do I commit myself?).
- D) Contextual issues embedded in culture (What shapes my life and influences the quality of decision making/life choices?).

A few points that Daniel Louw makes will be helpful into the meaning of philosophical counselling in terms of systemic approach of pastoral care. The fundamental task of pastoral care is to maintain its spiritual direction in a person’s being functions and their noetical concepts,²⁰ namely, the direction of the client’s decisions, motivations, responsibility and goals. For example, Louw says that the network of the human soul is about understanding life as a living space for purposeful existence. It is about self-understanding (identity) and the value of one’s life (human dignity) (Louw 2012:21). He argues that the threat to the human soul is the sickness of meaning when it is connected to disconnection, loss and rejection; rejection equals a form or mode of non-existence (Louw 2012:22). In a sense, it is a threat to relationships, where loneliness and isolation suffocates the desperate need for unconditional love. It is a threat to the fundamental

²⁰Louw does not only define noetics in terms of concepts alone. He refers to the fact that noetics also probes into the realm of the significance of philosophies of life, belief systems and God-images that function as driving forces (motivational impulses) in human decision making, existential discernments and the finding of meaning and significance in life (Louw 2011:1).

human needs of intimacy, embracement and security (Louw 2012:24). Thus, as philosophical counselling probes into the schemata of interpretation in the life of individuals and community, the systemic network of relationships focuses on identity and dignity. To expand, systemic networks reveal structures of meaning and choices made by the individual and it reveals the purpose of existence. In addition, it will reveal also pathology. Indeed, philosophical counselling means that in a framework of systemic networking the impact of paradigms and schemata of interpretation on human behaviour must be treated within an approach of pastoral care. For example, the client should develop maturity of wisdom but not in terms of skill. Rather, it is wise to reflect on the quality of being functions in terms of position, attitude and aptitude within the network of relationships in terms of unconditional Scriptural love. Louw argues that such networking is a way of life within the client's landscape of death and despair (Louw 2012:27). Therefore, pastorally the client is to be directed into an attitudinal choice in life to carefully think (*phronēsis* - Phil. 2:5) in terms of Biblical wisdom about schemas and behaviour. Certainly, it is having a spiritual aptitude that reflects our self-understanding in the different positions we face in life as it is lived out in relationships. Philosophical counselling means that enquiry must also involve spirituality; a spiritual approach in philosophical counselling establishes the quest for meaning in terms of two important dynamics of spirituality. Firstly, the ethical assessment of identity reveals spiritual knowledge and defines human ethos as a transcendent realm of meaning from a Christian spirituality of unconditional love (intimacy) (Mark 12:30-31). Secondly, such intimacy, creativity and integrity of identity are relationally experienced in the dynamics of aesthetics. For example, Louw explains it as the task to make human beings 'better.' Indeed, a spiritual approach in philosophical counselling is to make people more beautiful" (Louw 2012:49). In addition, the function of pastoral care is to help the individual assess and discover spiritual healing by interpreting the praxis of life experiences and in so doing, connect the client's needs to spiritual expectations and convictions that foster grace, reconciliation, hope, fellowship, gratitude and joy. Louw (2012:82) defines this interconnectedness and spiritual networking as 'meaning' because it contributes to what one can call the healing of life. Furthermore, he says this is spiritual in that meaning is based on integrity. Therefore, it has nothing to do with one's personality or characteristic traits. Indeed, it is related to the dimensions of norms, values, belief systems and life views. Thus, it consists of imagination, inspiration and creativity; deconstruction and reconstruction; interpretation and metaphorical and symbolic thinking; anticipation, vision and hope (Louw 2001:340). The pattern in which these operations of philosophical counselling take place is in a systemic networking of pastoral spirituality of care as a process of objectifying the contents of consciousness.

Pastoral care is to consider both perception and the cognitive paradigms of spirituality. In the previous chapter, we spoke of objective hermeneutical interpretation as the action-generating latent meaning structures in everyday interaction. We explained that this structural hermeneutics as a method is intended to detect the 'hidden structure' of a person's verbal expressions, revealing ones relationship to oneself, to others, and the world in general. To expand, a systemic networking of pastoral spirituality of care as a process of objectifying the contents of consciousness means that philosophical counselling must discern

these schemas. In the context of this chapter, philosophical counselling is defined as studying worldviews. Furthermore it is to understand the forms of the transcendental eternal standards upon which the client derives meaning in terms of self-understanding and the context of the client's culture. In fact, Lonergan refers to the method of interpretation as operations intending objects (1971:249). He says operations intending objects refers to the facts as that by seeing, what is seen becomes present, by hearing what is heard becomes present, by imagining what is imagined becomes present, and so on. Furthermore, it is facts about the objects of touching, smelling, tasting, inquiring, understanding, conceiving, formulating, reflecting, marshalling, and weighing the evidence, judging, deliberating, evaluating, deciding, speaking, and wiring (1971:232). In terms of considering both perception and the cognitive paradigms of spirituality, these objects are indeed necessary in philosophical counselling. For example, Lonergan explains that operations intending objects are to be distinguished between elementary and compound objects of knowing. He says:

By elementary knowing is meant any cognitional operation, such as seeing, hearing, understanding, and so on. By the elementary object is meant what is intended in elementary knowing. By compound knowing is meant the conjunction of several instances of elementary knowing into a single knowing. By the compound object is meant the object constructed by uniting several elementary objects.

Now the process of compounding is the work of the transcendental notions which, from the beginning, intend the unknown that, gradually, becomes better known. In virtue of this intending, what is experienced can be the same as what is understood; what is experienced and understood can be the same as what it conceived, what is experienced and understood and conceived, can be the same as what is affirmed to be real; what is experienced, understood, conceived, affirmed, can be the same as what is approved as truly good. So the many elementary objects are constructed into a single compound object and in turn the many compound objects will be ordered in a single universe.

In summary, the purpose of philosophical counselling within in a pluralistic context is to determine the strength of the noetic dimension of human life. Furthermore, in its relationship with pastoral care it is to clarify the ordering of life values and conceptual orientations. The process of schema of interpretation is related to the complex knowledge structures and domains that are copies or forms often existing independently of the object and independently of the thought of it. Certainly, these schemata may lead to pathological crises from time to time. This occurs when the structures do not function meaningfully. Philosophical counselling's focus of interpretation examines the systemic network of relationships, as it probes into the experiential structures of knowledge. Lonergan's method reveals that the unknown gradually becomes better known. This however, is the task of pastoral care in unpacking the impact of paradigms and schemata of interpretation on human behaviour in a holistic way.

2.5 CONCLUSION

Philosophical counselling and pastoral care is aimed toward directing the client spiritually to reflect on the paradigms and schemata of interpretation that influences their behaviour. It allows the client to direct

their findings within the therapeutic relationship. In addition, it considers the emotions of the client. However, it also deals with the emotions in the context of the pastoral encounter. Pastoral care will dialogue in terms of the use of the Scriptural text in the pastoral encounter with the client more than purely phenomenological and empirical methods of perception. For example, people dialogue with their own text in expanding spiritual principles of sanctified living. The client is to dialogue with the pastor in defining and assimilating their concepts of God's plan for their lives. The basis of assessing paradigms and schemata of interpretation on human behaviour, however, remains central to pastoral care. Philosophical counselling deals with the ideas behind what constitutes the problems in behaviour. The relationship between the client and counsellor is understood as a partnership in dialogue. However, the pastor remains in the position of a critical observer so that an objective assessment can be made. The interpretation process in philosophical counselling examines relationships, illness, moral issues, crises, anxiety, depression, and despair on the meaning of life. The interpretation process attempts to describe these issues within the conceptuality of understanding and analyses what constitutes the clients meaning. The description, therefore, attempts to understand the intentions of the individual. The importance of the description is to observe the individual's system of beliefs; that is, the normative dimension from an empathetic position of care.

To keep perspective of the descriptive interpretation, pastoral care looks at a person's actions within the pluralistic methodology of pastoral theology worked out in the stages of philosophical counselling. At this point, it is clear that philosophical counselling interprets the cognitional operations of the client within a systemic network. For example, the issues of the senses and understanding of the client are to be interpreted at an elementary level. It does so by compounding knowledge into a single knowing to reveal the intentionality of belief systems within human action and behaviour. The purpose of philosophical counselling, therefore, is to understand the pluralistic context of the client. In addition, the pluralistic approach in pastoral care determines the strength of the noetic dimension of the client in terms of the knowledge of the client. The substantive approach of philosophical counselling captures the motivations and intentions of the client's world. It does so by questioning the client's belief systems in a systematic way. Therefore, philosophical counselling in a pastoral hermeneutics of care uses the techniques and tasks of conceptual analysis to interpret the attitude of intentions and motivations of concepts to discover the self-understanding of the client.

The intention of philosophical counselling probes the frames of the client's self-understanding. Such probing happens within the context that the client's knowledge structure will reveal their schematisation of experience. To this end, philosophical counselling interprets schemata because they are made up of interrelated conceptual categories that reveal the complex structures of words of the client. These words are the representation of the schemas and make it comprehensible to both the client and the philosophical counselor. The complex structures of words are driven by the categories of self-understanding and its cultural stimuli within the context of the client's self-concept.

The self-concept of a client is made up of schemata and is understood as a type of sorting device. The client instantiates concepts of understanding derived from their experiences and senses and these become complex structures of words essential to the client's meaning. The process in which the client forms their schemata may be appropriate for meaningful living. However, in the context of the therapeutic relationship, it is more than likely that the crises within the client, demands interpretation of existing pathological schemata. The self-concept of the client constitutes the idea, or form, behind their action. To expand, it reveals the attitude of the client as they cope with the demands of life. Philosophical counselling evaluates the values of the client's life as well as their motivations regarding self-understanding; it is specific in that it is to research the impact of paradigms and schemata of interpretation on the client's behaviour as it relates to the client's subjectivity and responsibility. These are spiritual issues that pastoral care focuses on in order to bring the wisdom of Scripture to meaningfully impact upon attitude and aptitude. For example, our understanding of God impacts upon the self-concept and social interaction. Ultimately, spirituality is a human enterprise that happens not in isolation, but rather through social interaction in the power of the Holy Spirit. Spirituality does not happen in isolation but within a system.

A system is the reciprocal interaction between individual, interpersonal, and environmental spaces that reveals either nearness in terms of intimacy or distance as separation and rejection. The system can also reveal an indifference or type of neutrality. It reveals a holistic approach of pastoral care in terms of a systemic epistemological approach to soul care. Pastoral care is interested in the client's existential meaning and spiritual identity. For example, identity within the context of systemic networks reveals structures of meaning and choices made by the individual. As philosophical counselling probes into these choices of the client, they reveal the schemata of interpretation contributing to what one can call the healing of life. This process of interpretation is sought by gaining understanding of the transcendental notions of the individual. In this way the unknown constantly becomes clearer. The experiences, understanding, assumptions, and affirmations of the therapeutic dialogue reveal more clearly the client's forms. These forms are not necessarily located in time and are not material objects but are copies or images of a collection of concepts and schemas. Thus, pastoral care and philosophical counselling integrate their core purpose in interpreting the forms and seek to unpack the spirituality of the client regarding the pluralistic knowledge the client is exposed to. To expand, spirituality constitutes the worldviews of individuals and culture thus reflecting particular paradigms in a Christian understanding of God. Furthermore, spirituality contains the attitude of the person and one's value toward the truth of Scripture within actual existential contexts. Ultimately, philosophical counselling interprets spirituality at the general level and through assessment and diagnosis of pastoral care moves toward the more developed stages of spiritual maturity. The differentiation and distinction between pastoral care giving and philosophical counselling will be examined in more detail in the following chapter. Next we will look at what the holistic interplay between 'spiritual healing', the assessment of God-images, and life views are in terms of a pastoral diagnosis.

CHAPTER THREE

THE ROLE OF PHILOSOPHICAL COUNSELLING IN A PASTORAL DIAGNOSIS AND ‘SPIRITUAL HEALING’: THE ASSESSMENT OF GOD-IMAGES, AND LIFE VIEWS

3.1 INTRODUCTION

The objective of this chapter is to review the role of philosophical counselling in pastoral care as it relates to spiritual healing. The framework of this chapter is to introduce the five categories of existential crises and diagrammatically show the positions of movement of attitude and aptitude. Furthermore, in spirituality deals with God-images that are wither appropriate or inappropriate. Thus, this chapter will look specifically at the assessment of God-images directed towards analyzing specific elements, such as the nature of images of God and religious practices within a pastoral semantic differential analysis.

In the field of pastoral care, it is the hermeneutics of care that focuses on paradigms and schemata of interpretation on human behaviour in terms of spirituality. Spirituality contains the attitude of the person and ones value toward the truth of Scripture. The interdisciplinary nature of theology and philosophy gives scope for the interpretation of the client’s spirituality and the development of attitude regarding persons guiding principles for behaviour toward the healing of life. When the crisis of pathology emerges, paradigms need to be assessed. Furthermore, paradigms contain concepts and beliefs and influences behaviour. These concepts and beliefs are complex structures called schemas, also understood as sorting devises. The complex schemas constitute the client’s uses of words that define self-understanding within the context of the client’s self-concept. Indeed, self-understanding and the concept of the self are made up of interrelated conceptual categories that reveal their complex structures within a communal and cultural context. These structures are researched by means of the processes of philosophical counselling in a pastoral hermeneutics of care.

Philosophical counselling studies worldviews and deconstructs the cognitional operations of the client to reveal the pluralistic belief systems. The idea is to interpret the substantive systemic epistemological schemas to reveal motivations and intentions of the client’s world. Such epistemology contains the client’s subjectivity and responsibility and the reciprocal interaction between individual, interpersonal, and environmental factors known as systemic networks; certainly, the purpose of philosophical counselling deals with the ideas behind what constitutes the problems in behaviour. The therapeutic relationship between the client and philosophical counsellor is understood as a partnership in dialogue. Our basis, mentioned in chapter one, was that in order to accomplish this task, philosophical counselling and pastoral care comes together within the Chalcedon pattern. Thus, the interdisciplinary conceptual independence of theology can relate to the meaning that philosophical counselling brings. Together they enhance knowledge and the interpretation of the schemas of a client’s systemic epistemology. However, the theological position is still more important in pastoral care as it interprets the spirituality of being human related to the significance of

dependency. Thus, we said that following the Chalcedon pattern, the dialogue of philosophical counselling is hermeneutical in its pastoral approach of care. The method, therefore, is the interpretation of dealing with conviction and the need for spiritual healing. In addition, such qualitative research takes place within a hermeneutical interpretive paradigm so that by means of studying sensual perception and gaining understanding of conceptualisations the client can re-establish new possibilities of paradigmatic opportunities of healing in life, which should be viewed in a holistic manner.

Healing is holistic as related to spirituality; indeed, spirituality constitutes the worldviews of individuals and culture, thus reflecting particular paradigms in a Christian understanding of God. Furthermore, spirituality contains the attitude of the person and one's value toward the truth of Scripture within actual existential contexts. However, our research must broaden the understanding of what the holistic interplay between 'spiritual healing', the assessment of God-images, and life views are in terms of a pastoral diagnosis.

3.2 SPIRITUAL HEALING: THE FIVE CATEGORIES OF EXISTENTIAL CRISES

The question at stake is to understand what the issues are that create the need for spiritual healing. The pastor must have a working background of understanding of the actual existential backgrounds of crises in the client's life. Indeed, philosophical counselling can meaningfully study specific worldviews and belief systems that the client holds with a thorough understanding of the crisis. For example, Daniel Louw (2008; 2011; 2012) explains that in an existential analysis the presupposition is that existential experiences that shape human responses and habitus is fundamental to life experiences and conceptualisation (Louw 2011:6). Furthermore, Rowan explains that philosophical counselling happens in terms of an authentic relationship where the client deals with the shadow - the parts of ourselves which we like least and often which we have put out of consciousness all together (2003:302). I work with the assumption that Rowan's approach is more esoterically inclined. For example, Rowan says the whole person is capable of being in touch with their center, their personhood (2003:302). However, the approach of pastoral care in terms of the Chalcedon pattern deals with the shadow side from a Scriptural framework of forms. To expand, the impact of paradigms and schemata of interpretation on human behaviour is understood more in terms of understanding God in the self-concept. For example, Louw (2009) argues:

God is not the answer but rather God is the question about the essence and meaning of life. You can help people to grow into a spiritual maturity in order to make important and informed decisions. You cannot prepare people for the difficult complexities of life in terms of the answers.

The difficult complexities in life, which Louw refers to, also brings us to the notion of suffering, which is obviously of extreme importance for pastoral care giving and the interplay with philosophical counselling. Indeed, suffering is the indicator of crisis and calls for a response from a person in having

to deal with the shadow side of life. Certainly, at the core of all existential pathologies are the issues of suffering. Suffering, in a pastoral sense, refers to the distress as an experience that affects our human and spiritual identity, that is, our perception of God (God-image). For example, Louw argues that in suffering, our dignity and God's faithfulness are at stake. Who am I? Who is God? (Louw 2003:386). Therefore, to examine the part of ourselves that we put out of consciousness but are related to the shadow side of life often creates frustration to self and toward our understanding of God. To expand, the question ultimately becomes why God allows bad things to happen to good people. Theologically we relate this to the doctrine of theodicy. For example, Louw explains that theodicy is a human explanatory model to find answers to the problematic existential question: why me God? (Louw 2009). Furthermore, crisis impact on the person in wanting to justify our suffering in terms of it being either the will of God (punishment) or the opposite, namely, not being His will (endurance until we get to heaven). However, both these approaches keep God at a distance. Through pastoral care, the pastor's task is to interpret the client's existential threats and compulsions by means of God being with the client in their distress. The issue at stake is how the client can come to the realisation that, indeed, the question posed is how God is with the client in their crises. Thus, a background to the holistic interplay between 'spiritual healing' and existential threats²¹ will direct the pastor to deal with the challenging questions about the essence and meaning of life. In this section, therefore, we will look at these existential threats. These threats are guilt and shame; anger, aggression and frustration; helplessness and vulnerability; anxiety; and doubt, despair, and dread.

3.2.1 Guilt and Shame

The first existential threat that deals with the idea behind what constitutes the problems in behaviour relates to guilt and shame. When guilt consumes the client, the core issue at stake is the disappointment of not living up to the standard that they set for themselves. The result is the fear of being found out or punished. For example, Louw explains that guilt, on the one hand, is as a result to the knowledge of a transgression, a serious misconduct and an objective criterion for right and wrong. However, guilt feelings, on the other hand, is a subjective reaction dealing with disappointment, shame and failure (Louw 1998:407). Thus, the results of both have the potential, he says, to destroy identity and self-esteem in the present and

²¹ As indicated in Chapter one, we limit the existential threats, in terms of our objectives to those of, guilt and shame; anger, aggression, frustration; helplessness and vulnerability; anxiety; and doubt, despair as well as dread. We could refer to Heidegger's work such as "Being and Time" (2008, Harper Perennial Modern Classics; Reprint edition), which would address other existential issues such as: death, time, space, and human relatedness. However, firstly, it is not in the scope and limit of this research to allow scientific argument on his work. Secondly, the existential threats chosen and explored in this paper reveal precisely that death is an experience in life when any of the above threats are encountered. The meaning of ones being is defined by cultural encounter, therefore, time and human relatedness do impact upon meaning. It is for this reason that this paper has scientifically opted for a systemic approach because the space and place of being, relates specifically to the systemic epistemological ideas behind the client's actions. Indeed, the hermeneutical method interprets the complete understanding of being within the dynamic of the meaning structures of time and space. Thus, the five categories of existential threats are descriptively explained as a background to what the pastor will deal with in most cases of crises. It also serves as the background to the stages of philosophical counselling dealt with in Chapter four.

future orientation (Louw 2012:82). When the client focuses excessively on guilt or guilt feelings, the desire is to avoid failure by compulsively seeking perfectionism. This works out at the level of both human action and spirituality.

When we speak of the underlying issues of guilt in terms of human action, it leads to particular compulsions. For instance, related to the issues of guilt, human action can take the form of needing to achieve materialistically, technologically, autonomously, and individualistically. In this case, Louw explains that the need to achieve leads to the pressure of perfectionism and often exposes a person to the cruel reality of failure. In this situation, Louw argues, not only does guilt impact upon human action, but it also relates to the spiritual reality of faith. To expand, when Christ's mediation is reduced to the level of morality, the impression is created that when the client does something wrong that the basis of faith is at fault and that the person has not been fully converted (1998:170). Furthermore, the client's drive is to be successful in everything in order to achieve the favour of God. In fact, taking this approach of spirituality, based on good works, leads the client to a perfectionistic mentality and inevitably leads to failure. Interestingly, linked to the idea of failure of guilt is the issue of shame. To expand, Capps mentions that shame influences people's lives even more than guilt regarding failure. For example, Capps says to experience shame is to experience in an unusually deep and painful way; a sense of self-estrangement; a wave of self-rejection; even of self-revulsion. This self-estrangement results in alienation from others. It causes disruption (divided self), various defence strategies (defensive self) and a sense of inner self-failure (1993:99). Thus, the existential need in life is obviously not to experience frustration or failure. Indeed, our basic need is to experience freedom and deliverance.

Humanity and human beings naturally do not seek to live in guilt or shame, because the character of being human is to enjoy our human freedom. Louw explains that our ability to take responsibility for life and to make responsible decisions is what will enhance the quality of life (Louw 2008:287). Undeniably, freedom is the experience for the enjoyment of life and is related to believing in what Christ has accomplished for us. The problem of guilt in behaviour, however, is overcome in understanding why Christ fulfilled the will of His Father. To expand, salvation and victory are central concepts for the development of spiritual healing as it relates to guilt. For example, Louw explains that salvation in Christ is the deliverance from guilt and victory through Christ's resurrection (the indicative component of grace) (2008:90). Indeed, in terms of the spiritual healing, we understand that the intention of God is not the need for human perfectionism.

Human perfectionism cannot lead to relief from guilt. If this were the case, the client would continually fail God. Certainly, pastoral care highlights the intention of God as the experience of forgiveness (Col. 2:13-14) and reconciliation (2 Cor. 5:18). Yet, Louw (1998:411-412) explains that, firstly, although forgiveness and reconciliation are closely related, they are not the same. In addition, forgiveness refers to the juridical component of the atonement and justification of Christ. Furthermore, forgiveness is a complete and total obliteration of our failures. Secondly, forgiveness is the concept of victory in our awareness of

liberation. Thirdly, forgiveness is a power promoting renewal and transformed behaviour. Fourthly, forgiveness is unconditional just as we have received grace we are to show grace. On the other hand, reconciliation is a consequence of forgiveness and of unconditional love (grace). Thus, reconciliation is related to our new being in Christ as an ontological category. Hence, reconciliation results from the healing power of grace and manifests itself in peaceful relationships and deeds of justice. It results from God's compassion towards us. The next existential threat related to spiritual issues is anger, aggression and frustration.

3.2.2 Anger, Aggression and Frustration

The second existential threat that deals with the idea behind what constitutes the problems in behaviour is anger as an expression of frustration. For example, anger reflects feelings of resentment, hostility, vengefulness and inner rage (Louw 1998:160). In addition, anger develops as a result of unfulfilled wishes (disappointment) and manifests itself in a desire to change, contest or destroy the situation, coupled with negative behaviour and a loss of self-control. Louw argues there is a link between anger and frustration. In the case of anger, when a desire is frustrated, it leaves the person with a feeling of powerlessness and unattainability. It is frustrated desire that leads to anger (1998:422). To expand, frustration can be an indication of an inward directed mode of anger. For example, Louw says this kind of anger attacks the ego-structure to such an extent that it becomes self-destructive, even to the point of thinking of suicide. Frustration is an indication of a possible reactive depression (Louw 2012:56). In addition, anger can also become aggressive. In this case, aggression may be defined as a purposeful choice to assert oneself to the detriment and harm of another (Louw 1998:422). The client who displays signs of frustration and anger often desires to experience more.

Anger and frustration can cycle into desiring more of the same behaviour with intensified reaction. For example, DeFoore explains that the powerful rush of adrenaline that often accompanies anger feels good. While the adrenaline is being released, it actually gives a person greater physical strength temporarily. In addition, he says that after the release of anger, there is often a sense of euphoria and general well being. If there has been significant physical exertion during the expression of anger, there may also be endorphins released into the bloodstream, creating an even greater feeling of pleasure. DeFoore says all of this adds up to one point: We can get addicted to explosive releases of anger and rage (DeFoore 2004:52-53). Anger of this nature can lead to an unhealthy independence in the client.

When the client seeks to establish independence based on anger, there are deeper underlying issues. For example, Louw says that behind anger, there is an excessive need for self-acknowledgement, self-assertion and power. In addition, when anger is managed negatively, it results in suppression or uncontrolled ventilation (1998:422). He explains that anger and aggression leads to the compulsion of independence and power and the urge to possess, in greed, more of the same (Louw 2011:6). Furthermore, anger, as an expression of frustration, relates to unfulfilled needs.

Frustrations of unfulfilled needs are steeped in the explosive need to experience more anger and thus feelings of pleasure. For example, frustrations can be related to the lack of marital harmony, double standards, failing to keep promises, chastening in front of others, mocking, abuse, ridicule, favouritism, poverty, unemployment, violence and crime. Ultimately, anger and frustration lead the person to a point of loss of self-control, which can be an internalised feeling of death. The idea behind the behaviour of anger is the basic existential need of life fulfilment. To experience healing in anger, therefore, is to define life fulfilment in a spiritual sense. To expand, Louw explains (2012:83):

Spiritual healing in this regard is related to the removal of destructive factors that compromise human dignity, justice and human rights as represented by the norms, values and ethical framework of the Christian faith. In this regard the guarantee of the faithfulness of God to our being human plays a decisive role. This faithfulness of God is expressed in a very poignant way in the victory of God over the most hampering factor and stumbling block in life: death. "Where, O death is your victory? Where, O death is your sting?" (1 Cor. 15: 55).

The intention of God is for us to experience a transfiguration of life. These life expectations move beyond freedom and deliverance. In fact, it entails more than the cross of Christ and suffering. For example, as a result of Christ's accomplishment over death and the forgiveness of sin, the issue of His resurrection establishes a new transformation, vocation and direction in life. Thus, the core issue is not the factor of nurturing aggression through adrenaline rushes, because this only leads to more extreme anger and frustration. However, in terms of the spiritual realm we discover the intention of God as opposite to the need of self-control. Indeed, Self-worth is our faith taking action in sanctification.

Sanctification establishes an inner strength of thinking in Godly terms in opposition to the idea of the lack of self-worth. In this situation, anger and frustration has less power because of the person being transformed toward the character and image of Christ (1 Tim. 4:7-8). The opposite of anger and frustration is the overwhelming sense of happiness and satisfaction. To expand, Louw explains that this action has an eschatological dimension. He says "godliness has value for all things, holding promise for both the present life and the life to come" (Louw 2008:55). The result is that anger and frustration do not hold the same power as the establishment of gratitude and joy. For example, gratitude causes us to celebrate the grace of being affirmed by the faithfulness of God in this present life. In addition, the sacraments, as indication of God's faithfulness and fulfilled promises, emanate into a life of gratitude and joy. Thus, sacramentally we rejoice in gratitude because of God's grace. Joy, on the other hand, refers to the fact that we are empowered, endowed and equipped for life by the Spirit of God (Gal 5.22-23) (Louw 2012:83). This empowering is filled with the pathos (compassion) of God and requires the discipline of self-control. Thus, anger and frustration drive people to a lack of self-control. However, the healing process of spirituality deepens gratitude and joy. The result is a developed attitude of grace and life in the Spirit. The next existential threat related to spiritual issues is helplessness and vulnerability. It is to this healing process and gratitude and joy that the client should be led.

3.2.3 Helplessness and Vulnerability

The third existential threat that deals with the idea behind what constitutes the problems in behaviour are helplessness and vulnerability. The foundation of this threat is the uncertainty of life. Indeed, helplessness or vulnerability creates stress and frustration within the person. For example, we are created to be in community with others. Yet, Louw explains that when one is encapsulated by relationships but experiences rejection, an experience of helplessness and hopelessness sets in (2012:56). Furthermore, the person is then directed toward enmity and hatred as an experience of rejection. The result of helplessness is the gradual regression within behaviour.

Regression and excessive feeling of helplessness result in negative thinking because the person reverts to previous patterns and refuses to deal effectively with the situation (Louw 1998:423). To expand, although a person does not naturally desire to be put into the vulnerable position of uncertainty, the reaction can be unfavourable. In addition, often the compulsion and desire is to be in control of one's own path and design. For example, Louw refers to this as the urge for independence and power (2011:6). However, the driving force of regression is the misuse of power and the manipulation of others. Now, we have previously noted that the human soul is a systemic, qualitative and relational being. As such, power and emotion (experience) are two issues that determine relationships. Therefore, when helplessness becomes an existential threat within the soulfulness of life it becomes the abuse of power. Helplessness creates the idea that nothing can make a difference.

Helplessness and vulnerability are debilitating because it causes a person's behaviour to be indifferent. For example, Heubner mentions that learned helplessness is thought to result from the belief that nothing that one does makes a difference. Again, persons, who suffer from learned helplessness may experience a variety of debilitating effects including the loss of self-esteem, decreased ambition, emotional disturbance, chronic reactive depression, and even psychogenic death (1995:77). Therefore, the pastoral need for a care and support is to create sustainable support systems. Indeed, our basic existential function is to "[create] an atmosphere of interconnectedness / intimacy, [namely,] a sense of belongingness and attachment" (Louw 2012:128). Addressing the healing of helplessness in the context of the praxis of God is the discovery of fellowship.

Often, the regressive nature of helplessness can lead a person toward an attitude of sin; when a person has the attitude of not caring for life as a result of the vulnerable state of non-existence, the idea is to not care for anything. The lack of value in this state can cause a person to miss the mark of enjoying community and relationship, which ultimately is fellowship. For example, Louw explains that when our helplessness and vulnerability encounter the fellowship in the body of God, the church, then all humans (despite gender, race and religious differences) are exposed to a support system that cares and comforts (Louw 2008:67). Interestingly, fellowship as a spiritual act, takes a position of vulnerability when viewed from the perspective of the death of Christ.

The cross, in fact, makes us vulnerable and weak because we do not deserve the forgiveness of sin. Yet, it is true that we are forgiven, which tears down helplessness. For example, Louw explains: “This then makes me more concerned about life and relationships and about people, because I do not deserve it. We are to comfort human souls (2 Cor.1:6)” (2009). Therefore, not only is the intention of God for the fellowship (koinonia) of believers, but also in its service (diakonia). For instance, maturity in faith must be regarded as love in action. Louw argues that the concepts of service and sacrifice describe maturity in faith in terms of the standard of priestly involvement in the needs, problems and suffering of their fellowmen (*the diakonia component of grace*) (2008:90-91). Therefore, the sacrificial service of the church should display the same work as that of Christ on earth and demonstrate the power of the kingdom of God. The result of spiritual healing is that the behaviour of the person displays fellowship and connectivity to others, rather than the belief that they are helpless and alone. The next existential threat related to spiritual issues is anxiety.

3.2.4 Anxiety

The fourth existential threat that deals with the idea behind what constitutes the problems in behaviour relates to anxiety. As mentioned earlier, the human being is created for community and relationships. The fundamental obvious fact is that we desire to live. However, like the aggressive nature of self-control the existential threat of anxiety also is the threat of the opposite of fellowship and life, namely death. For example, Louw says that all people and races are exposed to anxiety because we are all going to die. Death in death is to be a slave that I will be lonely on my own and be rejected (Louw 2009). Thus, the core issue in anxiety is the fear of rejection. By rejecting someone we kill him or her.

Earlier, we saw that reconciliation is related to our new being in Christ as an ontological category. Indeed, unconditional love is an ontological category. However, when the ethos of unconditional love is exchanged for a conditional stance of anxiety, the relationship is killed. Anxiety not only refers to rejection, but also isolation and loss. For example, Louw says an experience of loss in the past can become a hampering factor and stumbling block for future attempts at meaningful orientation. Loss is being anticipated and the future resisted. The future becomes bleak and dull (Louw 2012:145) Furthermore, both the threat of stigmatisation and discrimination can result in anxiety where the schemata of interpretation are invaded by stereotypical exclusion and prejudice. This is often the case for the client who suffers from life threatening diseases such as HIV/AIDS, cancer, etc. The fear of society of facing such issues creates a clichéd response of avoidance and thus rejection toward the person suffering from illness.

Pastoral care must avoid stereotypical responses of rejection when dealing with anxiety. Furthermore, such care must avoid the behaviour of the client's believing that life is not worth living. For example, in being human the person seeks honour. Indeed, expectations within the client must be validated as having worth in their contribution to society in terms of Scriptural balance. For example, when isolation or rejection takes place the compulsion is to react in the diametrical opposite, namely pride. In this case, Louw explains that to avoid the dread of relational death the client takes the obsessive position of selfishness and egoism.

Furthermore, the tendency is to misuse freedom and power (violence) (Louw 2008:273). The result is the expectation of pride taking dominance.

Pride is understood as a self-centred attitude and “places a person in competition with God and with fellow human beings” (Louw 1998:169). In addition, it forms a particular smugness because it is a fight against the circumstances of isolation. In terms of the anxiety and the fear of rejection and isolation, a particular competitiveness for meaning can emerge. For example, in competition with God, the fellowship (devotion) of intimacy is replaced with Christ’s dethroning and replaced by the enthroning of self-enjoyment. Certainly, in this instance the created self is falsely celebrated rather than the Creator. Furthermore, in the fight against anxiety, when human beings come into competition with one another over the meaning of life, the inward contentedness of solitude is replaced with the hatred of the other. For example, Louw explains that smugness and pride represent a stance between devotion and authenticity, but moves in the direction of isolation (2012:191). The result of pride is a dissociation of relationships. However, this compulsion leads to further stress and worry because of the relational dynamic of isolation.

The framework for meaning in life when faced with anxiety is the need for intimacy. To expand, anxiety is to be made insignificant in the behaviour of the client in comparison to the power of intimacy. For example, Louw explains that the need of intimacy relates to the client being accepted unconditionally without the fear of rejection (Louw 2011:6). He also mentions that the experience of intimacy, creativity and integrity influence the character of Christian virtues. For example, intimacy influences the understanding of love; creativity, the way in which the service principle in the Christian faith is applied in the Christian faith; while integrity strengthens the character of sympathetic charity (Louw 1998:238). Spiritual healing, as an act of pastoral care, should reflect the implicit life needs of intimacy as the affirmation of love; the dignity of being regarded with integrity; and the identity of sharing in creative service. The function of the person is to appreciate the wisdom that is experienced in their relationship with God opposed to the fear of rejection.

The intention of God when it comes to spiritual healing, is for us to understand His grace in relationship to His creation; His unconditional love toward us. Indeed, the unconditional love of God speaks of grace related to the issue of salvation. Salvation does not reject, but rather gives an acceptance to anyone who believes. Previously, faith was discussed in terms of the knowledge of God as described in the Scriptures. Such knowledge establishes the believer to react in an attitude of practical faith. The Gospel is the account of grace represented by salvation through Christ’s death. In addition, it reveals the transformation of faith. Thus, to avoid the threat of anxiety, namely, the possibility of God rejecting us, the concept of grace must not be understood in terms of faith’s objective or subjective approach. For example, Louw (1998:235) explains that when faith is ontologically understood, its subjective reaction toward grace can affect the objective condition of grace to such an extent that this objectivity will be assimilated by a subjective approach, thus losing the uniqueness of grace. It is for this reason that our research methodology, as previously discussed, in probing the systemic epistemological ideas behind the client’s actions uses the hermeneutical method.

The hermeneutic paradigm is not about the relation between human reaction and objective content; Louw explains that hermeneutics is an interpretation and understanding of salvation in terms of human existence and need. For example, salvation is accepted as an eschatological reality and as a deed of God's grace and cannot be viewed apart from a pneumatological understanding of the God-human relation. For instance, the unconditional love toward humankind means that grace releases an immanent and inner power that changes a person's total outlook on life and ultimate function. Furthermore, in terms of psychic functions, its aim is to describe the influence of God's underserved grace on human conduct and relations (psychology of grace). Thus, when talking about the 'psychology of grace', it is not a discussion about sanctification or sanctifying grace. Rather, as a secondary level it is concerned about the effect of grace in human conduct and behaviour (Louw 1998:236). The effect of Christ's grace upon a new attitude in behaviour is the spiritual healing over anxiety where the fear of rejection no longer has power.

There is an interaction between the spiritual identity (grace) and personal development (self-actualisation). For example, therefore Louw (1998:237) says that grace becomes operationalised when there is semantic integration, internalisation and synthesis. To expand, grace is understood by means of existing concepts and rational faculties of the human mind (semantic integration). Furthermore, identifying with Christ's work, the sphere of grace affects values and goals and becomes part of human daily orientation toward life (internalisation). Indeed, the effect of grace upon the ego's ability is linked in such a way that it creates a condition of peace and security (synthesis). Thus, the 'psychology of grace' increases meaning of identity by understanding the role of God-images: God as partner for life. As such, Louw (1998:240) explains that:

Grace offers external support which promotes both the integration of human behaviour as well as a positive and constructive self-understanding. Grace thus provides a core of reintegration for behaviour. This does not necessarily mean that a person acts with more stability as a result of a mature faith, but merely that the believer now has a point of reference which helps him/her to interpret life in a more coherent context of meaning.

In brief, grace must be nurtured in the client at a rational level. Anxiety is not a rejection of life but rather processed and overcome through the act of God's grace. Our values and goals should be based on the understanding of grace as a stable orientation of acceptance. Grace extinguishes the isolation and fear of rejection because of the peace and security found in a life of the Spirit. The next existential threat related to spiritual issues is doubt, despair and dread.

3.2.5 Doubt, Despair, or Dread

The last existential threat that deals with the idea behind what constitutes the problems in behaviour relates to doubts, which are an extreme form of uncertainty and a lack of trust. The threat of doubt "becomes an indication of a devastated mind-set which assesses life as nothingness (nihilism). Death becomes the only significant exit point (the stance of being a victim of life)" (Louw 2012:191). Furthermore, linked to doubt is the fear of facing anything new or different (fear of the future). This is understood as regression and is the

pathology of living in the past. Such doubt leads one to a life of meaninglessness, where every aspect of life becomes meaningless. This regression is a framework of despair. For example, Louw explains that despair is a form of despondency in which the person feels that there are no alternatives. He says this cul-de-sac situation brings a feeling of bleakness and futility. Again, the feelings of despair present the client with the sense of meaninglessness (1998:423). The reason for doubt and despair, as it is related to meaninglessness, is the dread of the unexpected overwhelming us. Thus, dread can present itself when faced with life-threatening illness or disease; when faced with uncompleted expectations in life; when faced with loneliness; and when faced with physical death, etc. Louw explains doubt and despair lead the client toward the compulsion for absolute control over future events (Louw 2011:6). Yet, the natural result of life when threatened with these existential issues is to want to protect life.

Human beings want to belong. Indeed, relationships are important to the existence of life and belonging. Therefore, safety and protection are natural processes of life so that existence is not diminished by a lack of trust. However, the danger is that when the threat of doubt and despair becomes too much the “urge for safety and security can degenerate into the obsession of protection and safeguarding” (Louw 2012:83). Thus, the anticipation of something new or different becomes the driving force of human needs when faced with despair or doubt. The client desires to know the future as a whole, and as such seeks meaning.

Any person in despair and doubt seeks meaning. Meaning in life brings security. However, Pannenberg says that the totality of reality does not exist anywhere complete; indeed, the anticipation of meaning can only be imagined. Transcending what exists is done by means of faith. As such, this anticipation involves an element of hypothesis, of subjective conjecture, which must be confirmed, or refuted, by subsequent experience (Pannenberg 1993:8). The spiritual healing in meaninglessness, related to doubt and despair, is to think in a new faith perspective.

In terms of systems thinking, the client experiences life in the holistic anticipation of meaningful interaction and feedback. New ways of thinking impact on behaviour and are influenced by experiences and the normative dimensions of life. Indeed, the life need is to be able to anticipate something better than despair and dread. Therefore, the human being will attempt to establish meaning from a position of hope. For example, Bäckström mentions that the anticipation involved in hope implies some level of trust. He says if it is not a trust that something would happen, it is at least a trust that something could happen. In other words, someone who hopes for something embraces the possibility that it could happen. He explains that trust, on the other hand, implies that you have a belief, founded on a reasonable level of knowledge that something will happen. The reason for this probability is as a result of having prior knowledge, be it experiential or noetic. Very close to trust is faith. Furthermore, Bäckström states in contrast to trust, faith does not require reasoning based on knowledge. He indicates that with faith, we imply blind trust, firm belief in something without any proof (Hämäläinen & Saarinen 2004:252). The spiritual healing of despair and doubt should be anticipated within the context of spirituality. The specific notion we read in Hebrews

11:1, “*Now faith is the assurance of things hoped for, the conviction of things not seen.*” (NASB95). This establishes a trust, characterised by a reference to the future. For example, Pannenberg says those who trust believes that the future of their own being is made secure by the one in whose hands they place themselves (2004:526). Thus, when despair sets in, the compulsion leans toward protectionism; the quest for absolute safeguarding. However, there needs to be a release into trusting God completely. This is not a pointless release of our being, but rather a trust filled with hope. The reality is that only the future will show whether the foundation on which the client builds is able to bear the weight they place on it. Pannenberg says (2004:526-527):

Trust and hope too—and indeed trust and hope especially—can go astray. But in one way or another the foundational importance of trust for the process of personal formation shows that what the Letter to the Hebrews says about faith (Heb. 11:1) holds also for the person: the person lives by the future in which its trust is placed. That is how the person lives in the present, for such is the ecstatic mode of existence proper to the person.

The person is always trusting in something, whether the outcome is good or bad. The impact is established from the perspective of trust in the knowledge acquired previously. Thus, when doubt and despair, as it is related to meaninglessness, overwhelms a person, action must be taken in terms of new concepts of trust. To expand, life needs are to be processed in terms of the future from within a Christian faith perspective. The client’s experiences are to be drawn to the establishment of a hopeful assurance. In terms of Hebrews 11:1, the hope we have is verified truth. Thus, the conviction takes on proof of the things evidentially true and which it cannot see. It does so by faith, which of itself is firm belief in something without any proof.

The process of moving away from despair is the eschatological realm of hope in the resurrection. For example, Louw explains that spiritual healing in this regard means trust in the faithfulness of God (Rom. 15:13) (2012:83). Furthermore, he explains that eschatology is not only about the end of time and history. Eschatology is also the essence of time and the essence of being, the meaning of being and the destiny of being (Louw 2009). To expand, eschatology is the ontology of the radical transformation of our being human through the death of Christ and the resurrection of Christ into a total new being. In addition, despair and doubt can be overcome by understanding what is meant with a total new way of being in terms of the fruit of the Spirit (Gal 5:22-23). This is the eschatological life. So it is not about the end of things but it is about the essence of things (Louw 2009). In terms of eschatology, as the realm of hope, it must be understood as the motivation to keep on and to never give up.

In summary, despair and doubt are ways of being drawn into meaninglessness. However, by pastoral care directing spirituality, the being is transformed by the renewing of the mind (Rom 12:2). In so doing, philosophical counselling facilitates the client into the behaviour and idea that an eschatological newness of life can create hope. Thus, pastoral care creates an expectation and anticipation of God’s working in and through His Spirit in a meaningful relationship. However, our research must also look at the attitude and

aptitude of life views regarding the threats of guilt, anger, helplessness, anxiety, and despair. The movement of these positions will assist the pastor in the actual terms of a pastoral diagnosis.

3.3 THE FOUR POSITIONS OF ATTITUDE AND APTITUDE

The existential issues we have discussed so far are the anthropological nature of the human dilemma. Guilt and shame, anger and aggression, helplessness and vulnerability, anxiety, doubt and despair, are all aspects of crisis which impact upon attitude and position. The individual's being functions and the qualities they possess are what bring meaning to life in terms of spirituality. The soul of the individual experiences the shadow side of life in these existential issues when crisis come. Indeed, the impact of existential threats will be destructive if not addressed. In addition, the destructive nature impacts upon all areas of life. The spiritual destruction reflects on the impact of sinfulness upon the individual in bringing disarray. Moreover, the spiralling existential threats lead to a destructive behaviour escalating within the individual's character potentially resulting in rejection and isolation. In fact, the pattern of thinking can shift toward the frustration of blaming others or God. When a person lives in a cause and effect mentality and believes that their quality of life, or lack, can never change, the intention can result in manipulation. In addition, manipulation can be an attempt to cope with the crises, only to discover that the client is not coping at all. The pastor reflects a different encounter in which the individual can experience a holistic spirituality.

The person experiencing the shadow side of life can shift their position with the help of pastoral care. Evidently, there are tensions in life that pull an individual toward the polarity of experiential resistance or enmeshment. For example, pastoral care is to help the client understand how forgiveness, reconciliation and hope can impact upon the attitude and behaviour of a person. These are normative issues and address our value system of life. To understand God in a way that is appropriate, rather than a present pathological conviction, may require a revaluation of metaphor and method. For example, McFague says that religious language is largely metaphorical, while theological language is composed principally of models (1982:2861). In addition, Lonergan argues that a method is a normative pattern of recurrent and related operations yielding cumulative and progressive results (1971:191). Ultimately, we understand God by figures of speech that describe God by asserting that He is someone we can understand by comparison. The comparison is our poetic imagination and made up of our concepts and schemata. Thus, the pastoral assessment is a study of the client's method and metaphor of conviction. Furthermore, where pathology exists, it requires a shift of paradigm and position in the client. Indeed, the client, along with the help of the pastor, must consider spirituality of Scripture upon behaviour in order to discover better paradigmatic alternatives.

Patterns of thinking are explored relationally between the pastor and client as paradigms in philosophical counselling. Such thinking is a dialogical encounter and happens within a communal networking because we are created for community. For example, the shape and form of human nature

encounters one another and God at the level of spirituality and anthropology. In addition, both intimacy with God and communal faith will impact upon behaviour. Certainly, pastoral care is the interpretive process of care that focuses on paradigms and schemata of interpretation on human behaviour in terms of spirituality. Thus, a descriptive interpretation also reveals the normative dimension of thinking. Patterns of thinking are integral in examining the clients pluralistic actions worked out in the stages of philosophical counselling; when our metaphors and methods of God encompass a spiritual understanding of the promises of God. Moreover, when they dialogue around the importance of God being with us in our suffering and crisis, our paradigm is constructively and meaningfully challenged.

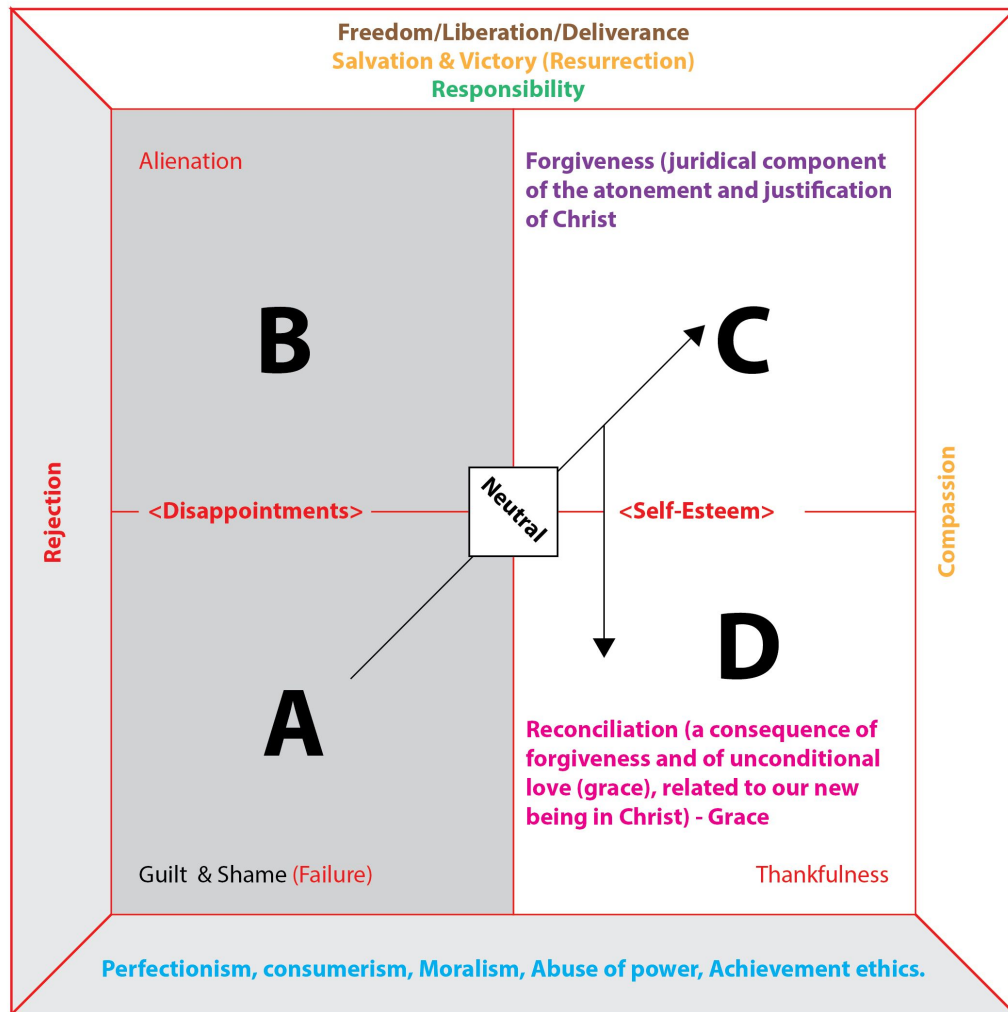
In chapter one, we discussed the Chalcedon pattern and its importance for qualitative research in pastoral care. We argued that eschatology defines the theological stance of pastoral care in terms of the cross and resurrection. Indeed, pastoral care is exercised as a sign of hope to the world. In our study on the holistic interplay between spiritual healing and life views, both eschatology and pneumatology impact upon paradigms of thinking in the development of faith. In the same way, pastoral care giving and philosophical counselling are intimately related. To expand, paradigms are challenged by eschatological and pneumatological thinking. Certainly, spiritual healing is understood within these two concepts. For example, our thinking will always be faced with alternative epistemological choices. Yet, eschatologically, we can hope and enjoy the promises of God's kingdom. Furthermore, crisis in this life still point out that this same kingdom is not fully realised. The pneumatological outcome, however, is that there is indeed hope in our crisis. The impact of pneumatology is that we inter-connectedly identify with others in Scriptural hope by shifting positions toward wholeness. However, the question arises as to what these positions of hope are that can impact upon our maturity of faith toward spiritual healing, also when seen in relationship with philosophical counselling.

There are four positions of attitude and aptitude that a client can take as related to the five existential threats spoken of previously as they impact upon life. These positions will be explained by means of diagrams in terms of assessment. These will be visually beneficial for the pastor to understand before we move on to the pastoral diagnosis and assessment procedures. In terms of philosophical counselling, pastoral care remains within the perspective of it being a dynamic and divine pattern of dialogue as an act of connecting the individual relationally with God. Thus, pastoral care is an encounter in which the client can identify with a God that cares for their soul. Therefore, by means of diagrams with the graphic depiction of the experiential and normative bipolarities, the four positions of attitude and aptitude will be discussed.

The diagrams are an adaptation of the work from Daniel J. Louw's "Network of the Human Soul" (2012). In his book he opts for an existential approach to life within the options and tensions of the five categories of existential crises mentioned above. The attempt is to integrate diagrammatically a systemic approach regarding the anthropological, spiritual, identity, and functions of life. The content of these diagrams are derived from the study of the entirety of his book. Therefore, what follows in the use of the diagrams, though reworked, is accredited to Louw (2012:41-224).

The experiential bipolarity is the x -axis also known as the assessment axis. This axis describes the individual in terms of their feelings and emotions. Similarly, the normative bipolarity is the y -axis also understood as the noetic axis and depicts the relationship between cognition, values and spirituality. The positions A , B , C , D refer to the current space the client is in regarding their existential threat. These shifts in positions will reveal the anthropological form that shapes faith. Secondly, they also reveal compulsions regarding action in the client's doing-functions. Thirdly, they reveal the client's existence in terms of their being-function, while fourthly, they reveal the client's cognitive functioning. Fifthly, they reveal the spiritual health of the client and particular identity. Sixthly, they depict the praxis of God in terms of spirituality. Seventhly, the meaning function is revealed in terms of current belief and worldview. Eighthly, they reveal the emotional function in terms of feelings and experience. The outcome is to foundationally prepare the pastoral caregiver to direct meaningful conversation around the different existential threats of guilt, anger, helplessness, anxiety, and despair in terms of the categories of life. These positions should be closely read along with the five existential threats spoken of previously. (Please take note that each diagram related to the each existential threat begins on a new page to visually accommodate the diagram size).

3.3.1 The Positional Shift in Guilt and Shame



Anthropology: Form = Faith - inspiration & Vision

Act: Doing Functions (Compulsion)

Existence: Being Function

Think/Reflect: Cognitive Function (Life Need)

Identity: Theological Type (Spiritual Health)

Spirituality (Praxis of God)

Believe: Meaning Function

Feel/Experience: Emotional Function

Diagram 1: Guilt & Shame

The first example where dialogical conversation may need to take place between the pastoral caregiver and the client in clarifying meaning is guilt and shame. The assessment axis of guilt and shame depicts the shadow side of life related to the disappointments experienced in the client's life. Guilt and shame within the individual causes the lack of inspiration and vision to overcome the failure experienced (See Diagram 1

Position A above). The self-critique of the individual leans towards rejection as part of the shadow side of life as the emotional response to guilt. Rejection is the inward inability to overcome guilt. The rejection draws the client toward the position of alienation, which creates an awareness of isolation (*See Position B*). Indeed, the isolation of guilt creates a need in the client to overcome the guilt but pulls the client into perfectionism or achievement. The impact of guilt and the failure upon expectations that ‘should-have’ or ‘could-have been,’ become overwhelming. The spiritual health of the individual, therefore, shifts away from compassion toward the compulsion of abusing power. Both ‘position A’ and ‘position B’ are understood as the shadow side of life.

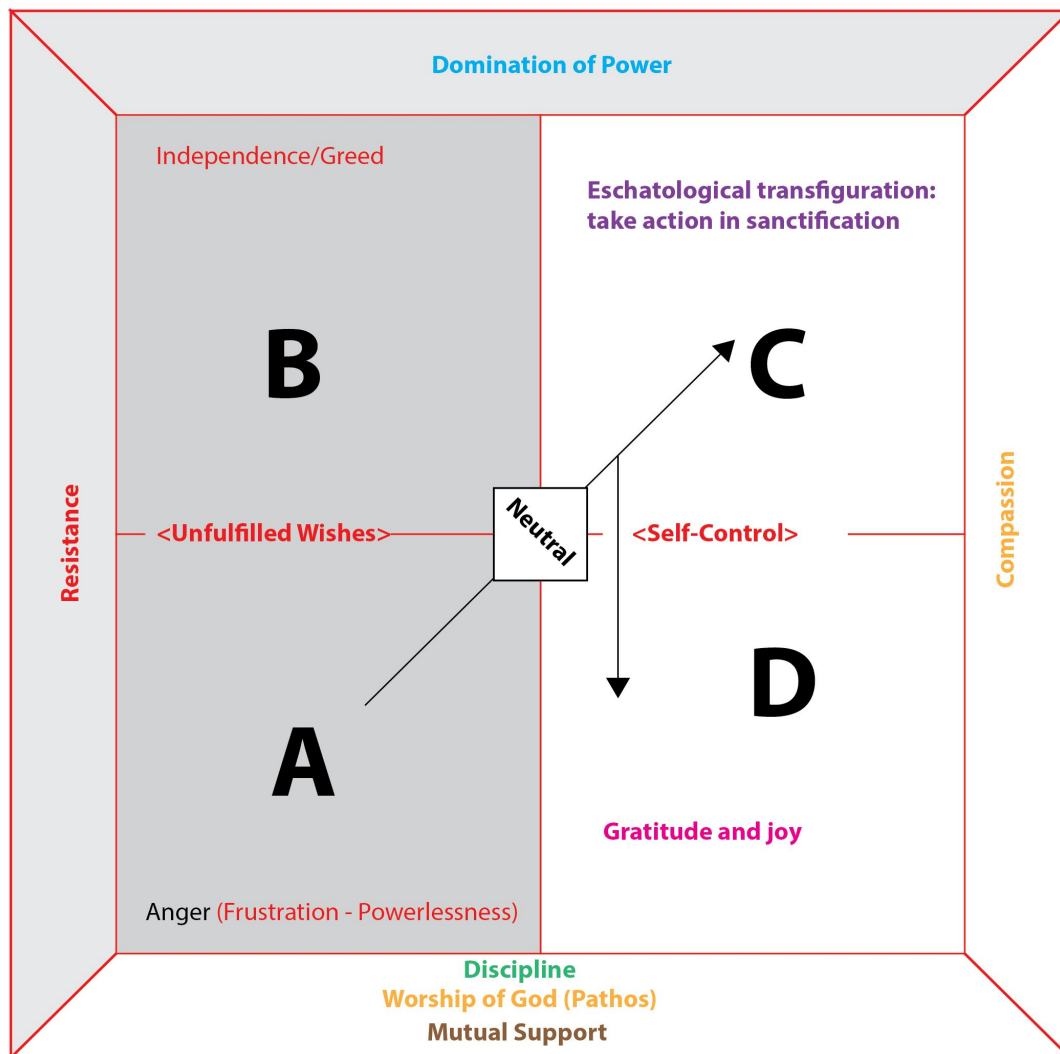
The pastor is to dialogue with the client around the assessment of the noetic dimension regarding guilt. The intention of the pastor is to assess both appropriate and inappropriate cognitive themes of God in the client and how they bring meaning or destruction in life. In terms of guilt and shame, the life need that should be challenged is exposure to freedom from guilt and shame. The client is to be made aware about moral and ethical guilt systems through the stages of philosophical counselling. The intention is to reveal the possibility of deliverance from guilt; thus, the being function of the client is challenged with a new responsibility. The pastor should challenge the individual to take responsibility in the guilt expressed.

The client who displays perfectionistic ideologies as a result of the suppression of guilt will not change without taking responsibility. Furthermore, there is no way that change will come about without a hope of liberation from guilt and shame. Therefore, the theological challenge is that freedom of identity in the client be discovered in salvific faith. Dialogue between the pastor and client should be discussed in terms of the cross and the resurrection. As previously discussed, the cross and resurrection declares a new victory that overcome difficulties faced in life. The dynamic pattern of dialogue as an act of connecting the individual with a relational, involved, and identifying God that cares for their soul creates the responsibility in the individual to shift position toward wholeness.

When the individual shifts paradigm from the position of guilt and shame (*See Position A*) the individual is to be directed toward the awareness of forgiveness (*See Position C*). It is in the awareness of what Christ’s atonement means that change can occur. The fact that Christ has made Himself one with our guilt and shame and has atoned for our sin, thus, presents new possibilities in life. Wholeness in life can take place when the individual is aware of how Christ has justified and removed both failure and alienation as options for life. This leads to spiritual freedom. The paradigm shift, in moving away from guilt and shame, is ultimately toward a reconciliatory awareness of forgiveness. The shift is in the knowledge of growing in the awareness of grace (*See Position D*).

In summary, grace reveals to the individual that their guilt and shame has been forgiven in the work of Christ on the cross and in His resurrection. This process can lead the client to move away from the effects of guilt and shame. The reconciliatory process of forgiveness will impact upon the being functions of the client as they grow in the knowledge of Christ’s grace. Next, the positional shift in anger, aggression and frustration will be discussed.

3.3.2 The Positional Shift in Anger, Aggression and Frustration



Anthropology: Form = Faith - inspiration & Vision

Act: Doing Functions (Compulsion)

Existence: Being Function

Think/Reflect: Cognitive Function (Life Need)

Identity: Theological Type (Spiritual Health)

Spirituality (Praxis of God)

Believe: Meaning Function

Feel/Experience: Emotional Function

Diagram 2: Anger

The second example where dialogical conversation may need to take place between the pastoral caregiver and the client in clarifying meaning is anger. The issue of anger also finds the individual in the shadow side of life, similar to that of guilt and shame. The client experiencing anger is caught in the paradox

of power. In addition, the compulsion of the client is to let their anger exert power over another. It seemingly ignites independence over others to be in control (*See Diagram 2 Position B*). However, the paradox reveals that ultimately the individuals experiencing anger find themselves in the position of frustration because of a powerlessness to overcome their circumstance (*See Position A*). There is often a resistance within the client to want to change because their meaning function is based on resentment, hostility, vengefulness and inner rage. Thus, because of unfulfilled wishes or desires in the client's life, the existential threat of anger confronts their life issues. The resistive nature of anger and the lack of self-control pull the individual into the pathological noetic idea of domination over others.

The noetic dimension of life offers an exploratory platform for embracing the notions of values, ethics and spirituality. Indeed, anger impacts upon the value system of the client by creating a resistance to any alternative option. The paradoxical powerlessness of the client develops an ethical and false spirituality of dominance over another. To expand, the dominance contains a power that seemingly works as a result of its addictive nature. Furthermore, the compulsion of the client desires to control others because of the independent ability to possess another through this paradoxical power. However, this shadow side of life has great negative impact upon faith. For example, the individual lacks the inspiration to form new opportunities. It is a place where the client feels they have run out of ideas and nothing works like it used to. Thus, the spiralling effect upon the individual is their withdrawal into greed of power over other things and people in order to suppress the anger or to justify it. The individual resists the ideas of others and manipulates circumstances to give meaning to the form that anger is justified through expressing domination.

The individual who seeks pastoral care due to the issue of anger is to be directly challenged about their justification of domination. Obviously, the pastor is to assess the root causes of the anger. To expand, the procedure for identifying these causes is through a pastoral diagnosis and stages of philosophical counselling. Yet, through this procedure the pastor is to direct the individual as to other noetic dispositions.

In *Diagram 2* the noetic alternatives to the dominating power of anger is discipline. Indeed, the being function of the individual is to be challenged at the level of self-control. For example, the shadow side of life, in terms of the assessment axis, reveals how anger causes the experience of resistance rather than compassion. Subsequently, because of the unfulfilled wishes of the individual in not experiencing the expectations they may have set out, the client retaliates through the lack of self-control and thus, the lack of compassion toward others. However, for the individual to shift position away from anger requires something more cognitively stimulating than the power that domination breeds.

Anger contains the domination of power as a distortion; it distorts judgment from producing wise choices. To expand, the act of anger takes a moment of power as its completion and fulfilment. However, on the opposite side of the shadow of life, the client can be introduced to the bright side of a theological wisdom of pathos. By pathos, we speak of the notion of noetic sensitivity in a person's intentions. For example, the pastor should direct a disciplined direction within the individual to understand alternative

motivations. With this object in mind, the quality of the individual's commitment in terms of motivation and intention can be directed toward discernment. Certainly, discernment at a cognitive level gives the client the opportunity to choose between several options in life in order to act in a wise way. Therefore, the individual is to be challenged by strategic questions of the pastor. Questions will vary from case to case around how the intention of reason over the client's anger can reveal clearer alternatives of meaning and direction. The idea behind these questions is to move the person away from superficial identity toward the life need of mutual support.

The positional change in anger (*Position A*) is helping the client to discover that resistance avoids the quality of mutual support. In more detail, the positional shift toward healing comes through an understanding of the spiritual act of worship (pathos). For example, the individual needs to understand that in lessening anger the result will be in feeling joy and gratitude (*See Position D*). Indeed, pathos defines life fulfilment in terms of compassion. For instance, pathos defines the opposite of independence. In addition, the client is moved to realise that God has not isolated Himself from their circumstances, but rather remains compassionate toward them. God's closeness and intimacy directs the individual toward a more self-controlled connection with others in terms of the same compassion. Therefore, in the act of worship the client is directed away from independence into meaningful joy and gratitude. The meaning dimension of the client can mature toward mutually connecting with others by means of careful consideration of others. However, what defines this understanding of worship and mutual support?

Anger can subside in the client when the choice of movement toward the action of complete transformation and new possibilities are explored. New opportunities of a transforming and beautiful life in God are what define meaningful worship. Worship ascribes worth to a higher being of the Scriptures, namely Father, Son and Holy Spirit. Such worth reveals a more loving power than the false domination of power the client believes to be true. Indeed, the transformation of mind in terms of worship sets the mind to that of Christ's disposition in terms of a cognitive and spiritual state. Thus, the way the person moves toward joy from the position of anger is by moving toward an eschatological process of on-going change (*See Position C*). The eschatological paradigm sets the client to worshipfully identify with the sanctifying process of Christ within life and spirit (Jn. 4:24).

Sanctification is the action of Christ working within our spirit in making us more like Him. To expand, the client is to acknowledge that fellowship of worship in Christ and with the Church is the proactive decision within the spirit in becoming more like Christ. For example, Charnock explains:

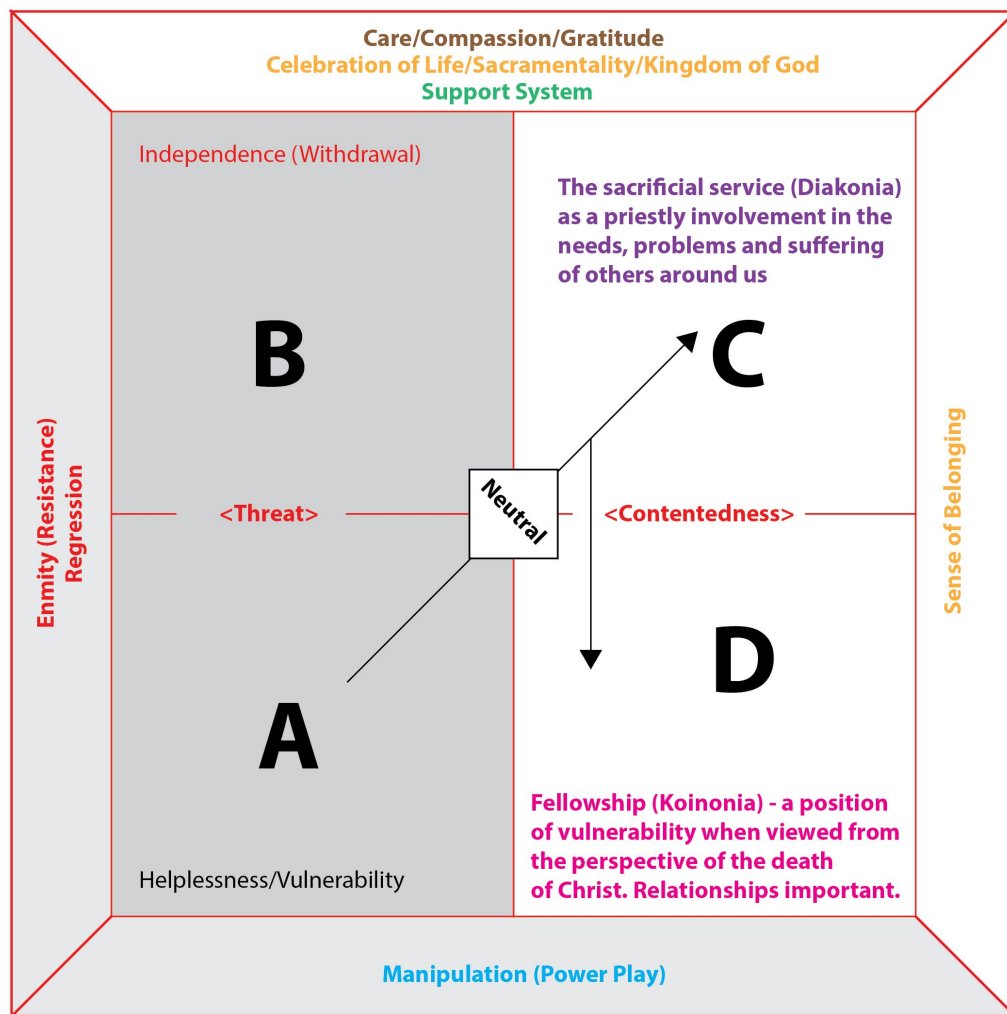
It is true, God always sought a worship in spirit; he expected the heart of the worshipper should join with his instituted rights of adoration in every exercise of them; but he expects such a carriage more under the gospel administration, because of the clearer discoveries of his nature made in it, and the greater assistances conveyed by it (1853:206).

The eschatological process of on-going change in the client is the sanctifying process of discovering Christ's nature. Indeed, the client is to choose to be disciplined in shifting away from the tendency toward

anger. When the intention of the client's anger attempts to dominate rather than give careful consideration to what the causes of the anger actually are, the result is agitation, independence and greed. However, when the positional change moves from the action of sanctification toward gratitude and joy, established in Christ, the pathos of mutual support brings a new quality of meaning to life.

In summary, the journey of overcoming anger is best understood as coming to a crossroads of every act of dominating anger and assessing it in light of an eschatological transfiguration. This eschatological characteristic of hopeful life is developed and assessed in light of the Scripture. When the anger is evaluated under the Gospel administration, then a life and spirit of worship matures. This maturity is the ability to assess more meaningfully the hope of alternative and mutual change that brings joy rather than the captive isolation of anger. Anger of such a nature will consistently keep a person in bondage. Indeed, the motivation of change under the sanctifying process of life may bring the individual to many more crossroads of challenging the notion of anger. It is true that anger is constituted of moments of power that hold meaning. However, anger of this nature keeps the person in bondage. Though, when the client carefully considers a disposition of pathos, they progressively are made holy through the Gospel and Spirit's power. This pathos speaks of God's closeness and intimacy. Such discipline of the individual toward an alternative meaning of joy and gratitude lessens the anger and results in wholeness. Next, the positional shift in helplessness and vulnerability will be discussed.

3.3.3 The Positional Shift in Helplessness and Vulnerability



Anthropology: Form = Faith - inspiration & Vision

Act: Doing Functions (Compulsion)

Existence: Being Function

Think/Reflect: Cognitive Function (Life Need)

Identity: Theological Type (Spiritual Health)

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Believe: Meaning Function

Feel/Experience: Emotional Function

Diagram 3: Helplessness and Vulnerability

The third example where dialogical conversation may need to take place between the pastoral caregiver and the client in clarifying meaning is helplessness. Uncertainty in life is an experience everyone will feel from time to time. However, in some situations individuals may come to a place where crisis gives a threatening blow to meaning and purpose. Indeed, even the believer who lives life under the administration

of the Gospel may experience their faith system being threatened and helpless as a result of crisis. When the effects of vulnerability overwhelm the person, the desire is to find answers (*See Diagram 3 Position A*). Certainly, the cognitive need of any individual that feels helpless is to feel that someone cares and notices the worth of their dignity.

The problem of helplessness is its regressive nature. When an individual experiences threats of uncertainty in life, the debilitating emotion pulls the person into previous experiences or patterns of conviction. Therefore, the negative emotions of the client find meaning and, furthermore, are built on previous unfavourable forms of emotions. The result pulls the person into deeper withdrawal in life (*See Diagram 3 Position B*).

Often, in order for the person to cope with the helplessness of life, the only way to find meaning is through withdrawal. However, in this attempt to cope the individual often manipulates their circumstances. This type of manipulation is the process in which the client's helplessness attempts to be exerted as an act of power play. To expand, the compulsion is because of the desire to control areas of life that feel unknown. Furthermore, the intention of the person is to control one's circumstances and by doing so, influence it and increase their power in the situation. However, the problem in this act of thinking unfortunately positions the person to stay in the shadow side of life and thus bring a lack of meaning to life. It results in hostility toward others and to self. Helplessness, just like anger, causes resistance toward acceptance and belonging culminating in deeper hopelessness.

The client seeking pastoral care when in a helpless state, perhaps unknowingly, has already taken the first step of reflective healing. To expand, helplessness cannot be overcome in resistance to connecting with others. In addition, the regressive nature of helplessness will only facilitate deeper alienation when retreating into withdrawal. Thus, the need of the individual is to feel care and compassion. The care of the pastor is to help the client to understand that there are alternatives in a seemingly helpless life. Indeed, helplessness may feel like being paralysed but action must be taken against the idea that there are no more alternatives. Thus, helplessness can only be exchanged for other possibilities of hope when the noetic dimension of life moves away from a power play of manipulation toward the supportive care of life. Healing can only be realised in terms of the theological understanding of life being celebrative.

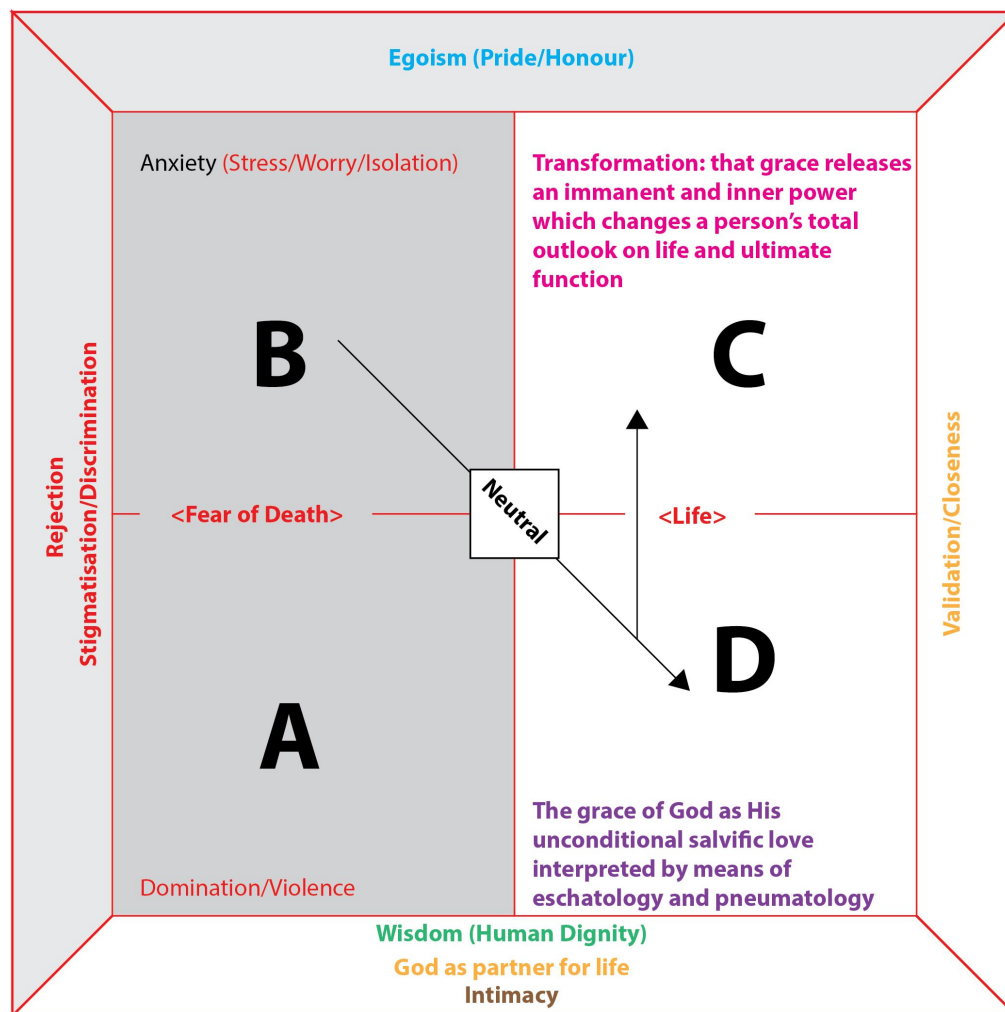
Helplessness results in the vulnerability that faith is not meaningful. Therefore, why celebrate a God who does not seem to care? It may seem to the client that God has threatened them with His wrath and will never allow them to feel content. What exactly, then does a celebrative life mean? In its most simple definition, it is the ability to be creative within circumstances that seem meaningless. It is a decision of action, as a person of faith, to believe that living in the Kingdom of God means a celebration of life. Such a sacramental move is based on the action of Christ on the cross. We celebrate life in remembrance that when we were utterly helpless Christ came at just the right time and died for us as sinners (Rom 5:6). It creates the expectation that one must move away from helplessness to progress toward a position of sacrificial service (*See Position C*). Indeed, God is not threatening us. In addition, it is not God that is necessarily forgetting

the promises of His Word over us. For how can His sacrificial acts of forgiveness in His Son be one of enmity toward His creation? Rather, in our helplessness the creativity of sacrificial service is in a noetic understanding of living in God's kingdom. The pastor is to challenge the cognitive understanding of helplessness in terms of the gratitude we find being a part of God's kingdom.

When the individual, seeking a sense of belonging, understands life as more than one's own immediate problems, the healing process becomes more apparent. The reason is that seeking after God's kingdom helps one understand that God is in control of those whom He loves. Therefore, as God loves us we are to love others. Such a focus is beyond oneself and is a priestly involvement for the client to connect in meaningful ways. For example, in Christ's death and resurrection our sins are forgiven and our hope is turned toward others' suffering and not only our own; indeed, we are humbled, joyful and experience gratitude because of God's righteousness. This makes one aware of others needs and their vulnerability in the same way as the helplessness that the client has experienced. The position of helplessness, understood in terms of care and compassion toward others is by shifting to a place of fellowship with others (*See Position D*). It is only when one becomes vulnerable in terms of Christ's death does life become meaningful.

In summary, Christ reveals to us the extreme vulnerability of what He did in fulfilling the will of God. God's will is a covenantal love that reveals His identifying with our helplessness and vulnerability yet overcoming it through His resurrection. Therefore, the relational dynamic of life is that we be aware of one another's weaknesses by fellowship of care and compassion. In this way the noetic conviction moves the individual toward the wholeness of gratitude in serving one another. Next, the positional shift in anxiety will be discussed.

3.3.4 The Positional Shift in Anxiety



Anthropology: Form = Faith - inspiration & Vision

Act: Doing Functions (Compulsion)

Existence: Being Function

Think/Reflect: Cognitive Function (Life Need)

Identity: Theological Type (Spiritual Health)

Spirituality (Praxis of God)

Believe: Meaning Function

Feel/Experience: Emotional Function

Diagram 4: Anxiety

The fourth example where dialogical conversation may need to take place between the pastoral caregiver and the client is in clarifying the meaning of anxiety. The assessment axis always speaks of the needs, expectations and role-functions of individuals. For example, Louw (2012:93) presents this horizontal axis in terms of questions: What are the deepest needs about my life? What do I expect from myself in my

life? What is my role function in my relationships to others? Furthermore, how do I view the role function of others in my life? Indeed, every person has the emotional needs to feel worth in him or herself. In addition, everyone has a sense of belonging in community. The expectation in life is to be understood for the worth a person has toward themselves and to others. Moreover, it is in knowing what the roles are that define one's abilities and the contributions toward one's environment that meaning becomes worthy. Thus, the threat of humankind is when anxiety impacts upon needs, expectations and role-functions. The feeling of rejection is experienced in the attempt to be meaningful. One aspect of anxiety is the rejection of being inadequate and not having contributed toward self in the way one's expected result should have been.

Anxiety is mainly a result of the threat of death. To expand, the threat of death can be experienced in the death of expectations, the failure of needs, and the cul-de-sac in the role-functions of identity. Ultimately, the threat of death is the actual fear of experiencing physical death. Anxiety develops the threat of fear that overshadows life and highlights the death of possibilities, hope, ability, expectations and life itself. Thus, anxiety immediately positions a person into a state of reservation or egression (*See Diagram 4 Position B*). The person who is anxious will experience stress and worry.

The tensions of stress and worry in the position of anxiety affect the heart rate, brings on shaking or tremors, sweating and often affects the nerves. Certainly, anxiety is a sign to the body of stressful situations that need to be addressed. However, it is often when stress becomes out of proportion or appears for no apparent reason that the person will escape its threat because of the deep-rooted fear. Furthermore, the fear can be known or subconscious. However, the impact is the same. It draws an individual into a place of isolation.

The problem with anxiety in terms of the shadow side of life is that the isolation takes on the form of either discrimination or stigmatisation toward the client by others. Furthermore, it can be interpreted by the client's anxious mind that they are being stigmatised or shunned. For example, the effect can be as a result of illnesses, which a society despises. Furthermore, anxiety creates the self-belief that this feeling has stigmatised them from meaningful life. Evidently, the reaction of anxiety will impact upon a person's ideas and faith. For example, Jesus cried out at the Mount of Olives, “*Father, if you are willing, take this cup from me; yet not my will, but yours be done*” (Luke 22:42, NIV84). Indeed, Jesus carried immense anxiety to which he would bear the sins of the world upon Him. Furthermore, He would be separated from the eternal relationship with His Father at the hour where he would cry out: “My God, my God, why have you forsaken me” (Mk. 15:33 ESV). Certainly, Christ may have reacted with a faith causing His vision to be seriously hindered. If he had chosen this position, humankind would not have had the potential of new possibilities. Yet, He pressed on to do the will of the Father despite the immense anxiety He would have experienced during those hours leading to His death for our sins. However, when a person lives in an anxious disposition, without a doubt, meaning will become the death of life and relationships. Interestingly, the anxiety may move the client toward domination (*See Position A*).

Domination, in the context of anxiety, is related to finding meaning in past experiences that worked. For example, Frankl argues that final meaning depends on whether or not potential meaning of each single situation has been actualised to the best of the respective individual's knowledge and belief (2006:144). Certainly, because of the human nature to survive, a person may draw on experiences that previously worked, but due to the impact of anxiety, it will produce false power. This domination of power is over the current circumstantial threat of death in life. Furthermore, the noetic compulsion of anxiety finds meaning in prideful dispositions. Indeed, such pride is over others in creating a false superiority in order to suppress the anxiety. The result is in the attempt to avoid relational death, thereby causing the client to act out in the violence of selfish importance over others. Furthermore, the self-ego develops as a power to misuse others and to develop a self-centred attitude. The exertion of this power sets up a prideful desire to be accepted.

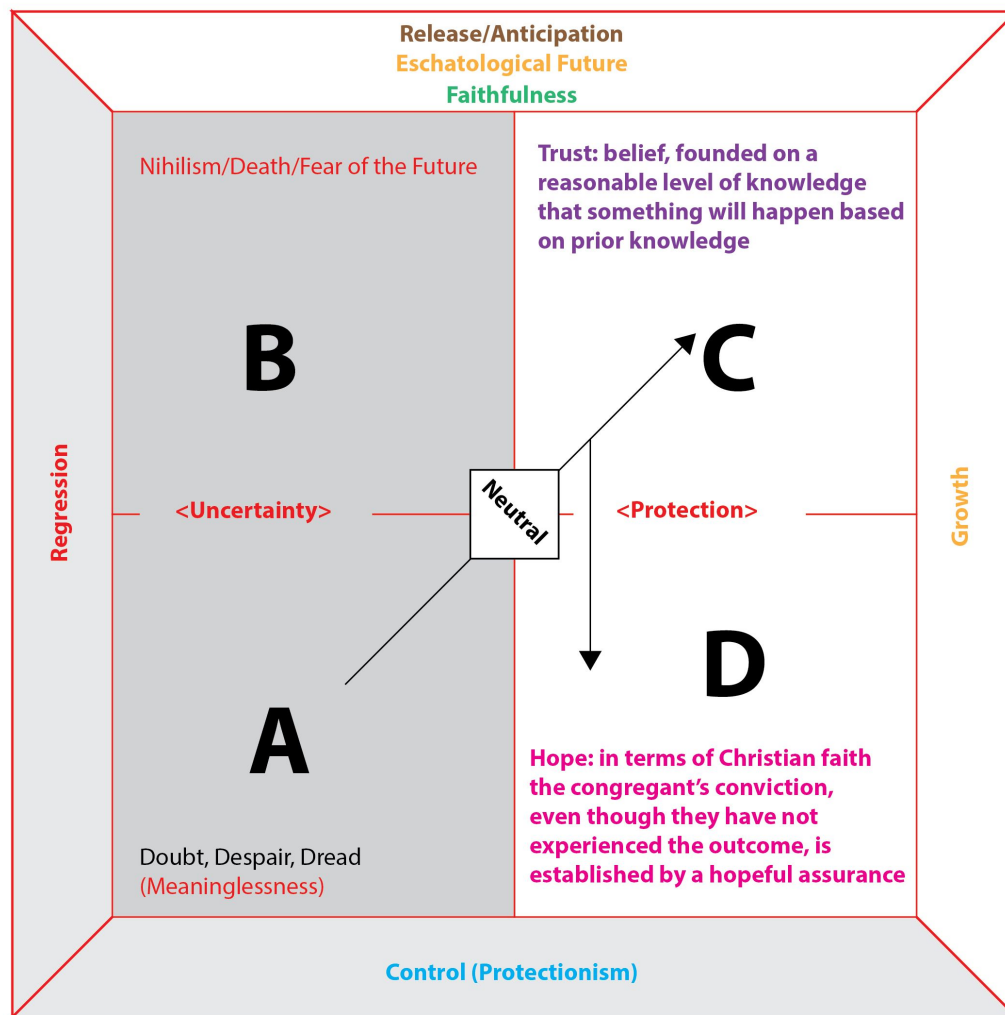
The client experiencing anxiety will experience validation and closeness only after a shift in the current meaning of crises. There must be a specific direction of care in helping the client to choose another alternative meaning at the noetic level. The intention is to help the client in cancelling out the false validation that pride and honour are meaningful attributes of identity. Certainly, intimacy is a natural need of humankind. The intimacy that we speak of is a closeness that comes from God. For example, the anxiety Christ experienced at the Mount of Olives was not based on enmity from His Father. Christ knew that doing "the will of the Father" would not result in rejection. Likewise, the client is to be directed in knowing that God has not abandoned them. Furthermore, their identity is to be built on the knowledge that God is indeed a partner in all circumstances of life. Thus, life should be understood in terms of a mutual support. Pastoral care is to direct the client into a deeper understanding of God being a partner through life (*See Position D*).

The evidence of Scripture reveals that God loves us unconditionally, irrespective of the fact that we are sinners. In addition, Scripture displays His tremendous grace toward us in terms of eschatology and pneumatology. Firstly, the eschatological grace can only be understood in light of the cross and resurrection of Christ. In chapter one we spoke of the cross revealing the essence of man toward a God who Himself has become vulnerable in the most difficult of circumstances. Likewise, the Scriptures reveal the eschatological impact of the resurrection, which implies that faith finds hope in spite of our anxiety. Secondly, the Holy Spirit's power displays the unconditional love of God in terms of confidence, growth, and acceptance in the development of faith. Thus, the person is able to give careful consideration to circumstances as to why things are the way they in spite of anxiety. By realising that a person is not rejected and, indeed, is loved unconditionally by God, can shift thinking and meaning toward wisdom. An understanding of the grace of Christ displayed in the cross and resurrection will bring about the transformational change based on wisdom as an act of careful thought (*See Position C*).

In summary, it is when life is understood through the power of the Spirit that the outlook of needs, expectations and role-functions become meaningful with the wisdom of new opportunities. The inner power of the Spirit brings about hope; indeed, hope always brings about the creativity of transformation and new possibilities. In brief, it establishes a life of wisdom so that when anxiety arises that there are always

opportunities of transformation and of hope. Lastly, the positional shift in doubt, despair or dread will be discussed.

3.3.5 The Positional Shift in Doubt, Despair or Dread



Anthropology: Form = Faith - inspiration & Vision

Act: Doing Functions (Compulsion)

Existence: Being Function

Think/Reflect: Cognitive Function (Life Need)

Identity: Theological Type (Spiritual Health)

Spirituality (Praxis of God)

Believe: Meaning Function

Feel/Experience: Emotional Function

Diagram 5: Doubt, Despair, or Dread

The last example where dialogical conversation may need to take place between the pastoral caregiver and the client in clarifying meaning is doubt and despair. Uncertainty is the emotion that the individual experiences when the safety of life is unsettled. Certainly, the vision of any individual and community is to experience a protective stability in life. For example, without stable growth in life, meaning loses

inspiration and vision diminishes. Therefore, the internal make-up of human beings constitutes particular convictions in life. Furthermore, they express the interpretation of life based on diminishing values. Thus, meaninglessness can become real in the following ways: because of a lack of vision, the inability to meaningfully interpret new ways of creativity, or disorientation after completing a major task or successful achievement resulting in the anti-climax of a new day of normality. Therefore, situations of meaninglessness that are confronted within the crisis in life, indeed, can set a person into a position of despair, doubt or dread. This is the shadow side of life where meaninglessness may cause the person to become totally uncertain of life.

When despair or doubt sets in, the uncertainty of the individual creates regressive tendencies. In this situation, the disorientation in the person looks back to experiences of the past that, certainly, may be less developed forms of conviction on which they draw meaning. Unfortunately, these ideas have a basis of not confronting the future meaningfully and are linked to nihilism and death (*See Diagram 5 Position B*). For example, nihilism as a form of despair or hopelessness can be interpreted in two ways, as Reginster argues. In the consideration that life is no longer worthwhile, Reginster states that nihilism expresses two things: Firstly, life “is all in vain” and indicates that all efforts to realise our highest values are bound to fail. Secondly, life “is all the same” and designates evaluative indifference (Reginster 2006:32). Therefore, the more developed the nihilistic thought, the more intense the fear of death advances in conviction. The impact of this type of fear upon faith creates a withdrawal into deepening nihilism. Furthermore, it draws the person into believing religious and moral principles should be rejected.

Religiosity and morality weaken when uncertainty in life are aggravated by cynicism. For example, Hutter explains that the theory of cynicism is an enlightened false consciousness. Likewise, cynicism is false consciousness that has been enlightened in vain (Darby et al. 1989:118). Therefore, the pessimistic approach toward life creates a despondency and hopelessness toward life as a result of the complete unexpected outcome of despair. In such a situation, the client struggles to see any meaningful way forward. The idea of death and failure of a brighter future sets the person into a downward spiral and will undoubtedly lead to further existential realities.

The shadow side of life in a person taking the structure of doubt, despair and dread will define existence of meaning through means of compulsions. For example, the form of compulsion in despair is shaped by control. Furthermore, people take on this nature of control to protect themselves from further despair. The central idea of constructing meaning through control is to project mastery over the fear experienced. However, the nature of such a framework is merely control over future events where the foundation is constituted of inappropriate regressive values. When despair sets in, the need to interconnect with others becomes inflexible.

The significant distress causes doubt in the mind to believe in other opportunities that can be trustworthy. The underlying form of control in the individual struggling with doubt, despair, or dread is the desire to be protected from the hurts of other people. Certainly, this control pushes the individual toward a

regressive isolation rather than toward meaningful growth and interconnectedness. The pastor needs to help the client in this position to understand that in any situation there is an ability to find release from oppressive thought. Despair should not be grounded in the oppressive failure of values. Values are trustworthy and not bound to fail because of the current crisis. Therefore, protectionism is not a value that should be cognitively compounded in the client. There needs to be a cognitive awareness that there can be meaningful interaction beyond the status quo that life seemingly projects in the position of despair.

The form of interaction in the client should be explored in the pastoral encounter within the anticipation of other more hopeful assurances of life (*See Position D*). The awareness of despair, as described, reveals that a person will not shift from despair directly into a place of constructive hope; the client already believes values are meaningless. Furthermore, their despair naturally directs them toward regression and isolation. Therefore, any shift in the client's condition of despair will have to be in dialogue around the comparativeness of despair and faithfulness. Faithfulness anticipates that even though the situation is pitiful, there can still be some way out of the predicament.

Faithfulness allows for new opportunities in the crises of despair in interdependent relationships. Certainly, faithfulness has to do with belief and action. Firstly, faithfulness is a relationship established by God in which we enjoy His fellowship. Secondly, faithfulness is participatory in that fellowship happens in community and togetherness. For example, Diehl indicates that faith never stops growing. He says we can learn about growth from those who have matured in their faithfulness. Furthermore, we must be able to affirm a sound set of beliefs on which we premise our actions (Diehl 2001:32). Thus, the pastoral encounter must dialogue around the eschatological faithfulness of God. Communication around what Christ's suffering and resurrection means in terms of despair opens new doors of growth in faithfulness.

Where there is nothing left but fear in the individual, the example of Christ's predicament in being faced with death can bring new hope. For instance, Christ overcame death and in His resurrection offered new hope in life. Yet still there is something needed in life in order for a person who finds themselves in the position of dread and despair. It is often that a person, from a Christian disposition, already understands the eschatological work of Christ but cannot see any hope. The shift of position into hope must take a particular direction, irrespective of how people understand Christ and His impact upon their future.

There is hope in having faith in Christ. In order for someone to live with the conviction that the outcome of their future can have hope, though not established, takes trust. To expand, the step toward the client moving away from despair is to reflect upon the previous work of the Spirit. Indeed, the client must anticipate that past faith and experiences have value and can direct meaningful change, although it involves a vulnerable trust. Furthermore, the simplest trust in the prior knowledge of God working in the client's life can bring a start to change (*See Position C*). For example, where despair and dread is the stepping-stone of disbelief from trust shifting into nihilism, the opposite is true of trust. In this case, trust is the link between doubt and despair into a life of hopeful assurance; when belief acknowledges something can happen that is different to the current experience, even if the belief is a seemingly insignificant conviction. Such a

positional change of trust can start the process of healing. Similarly, the shift in pathological ideologies toward wholeness is best realised in the client's stories from the past where trust was displayed as a means towards that realised hope.

In summary, however small a trusting memory is when a person is in the depth of despair can be the determinant victory that sets a new conviction toward the shift into hope. Thus, spiritual healing is the progressive nature of shifting positions from inappropriate conviction toward new hope. This hope can sustain the quality of life rather than bring desolation and isolation.

These positions are of particular significance when it comes to the client's God-images, which will also clearly show the interrelationship between pastoral care giving and philosophical counselling.

3.4 THE ASSESSEMENT OF GOD-IMAGES

Our research has thus far broadened the understanding of the holistic interplay between 'spiritual healing' and the existential threats of guilt, anger, helplessness, anxiety, and despair in terms of the categories of life views. The research has looked at the attitude and aptitude of life views in how the pastor can meaningfully dialogue with the client around the existential threats and directing them toward a positional change in conviction and healing. Indeed, our inquiry asks what the holistic interplay is between 'spiritual healing', the assessment of God-images, and life views as worked out in the stages of philosophical counselling. However, an aspect of research that we are to focus on is that of God-images. For instance, God-images will surface within the dialogical framework of the pastoral encounter regarding the existential threats of the client. Thus, God-images are integral to the pastoral diagnosis in sharpening the care the pastor provides within the stages of philosophical counselling. Theological concepts of god-images are intrinsic and deeply rooted in the cognitive associations of the client's spirituality.

3.4.1 Cognitive Themes

Determining the theological concepts of the client in the stages of philosophical counselling requires an analysis of the conceptual cognitive associations of God-images. The conceptual analysis of existential threats will reveal faith systems of the client. The pastor will need to assess faith in relation to the client's understanding of God. Certainly, the client's background of existential threats and the ability of the pastor to dialogue around irrational faith at a noetic level will reveal cognitive themes of spirituality. In the hermeneutical interpretive process, the pastor can begin to assess and assist the client's spiritual healing as shifting away from pathological ideologies toward wholeness. In chapter one and in this chapter the holistic approach has been opened and clarified in terms of a systemic approach. Indeed, pastoral care assesses distresses from the position of the whole faith system of meaning. Furthermore, spiritual healing, in the context explained as the five existential threats and four positions of attitude and aptitude, reveal the systemic network of pastoral care. Spiritual healing takes place in a systemic network, because crisis cannot

happen in isolation from community. Existential threats, which the client experience, are certainly connected to their emotions. In addition, however, these threats are also interrelated within the contexts of different relationships. Yet, the task of pastoral care in a systems approach moves beyond the intersecting points of the affective realm. Thus, pastoral care must have a grasp of how particular schemas are arranged in the intersecting points of the noetic and normative realm within the interconnectedness of the whole. The interdisciplinary connection of philosophical counselling within a pastoral hermeneutics of care focuses on the cognitive themes as complex conceptual structures (schemas).

Schemas consist of general knowledge gained through past experiences that contain expectations for describing interrelationships between stimulus domains and previously formed categorical organisations of that stimulus domain. These, *inter alia*, contain specific conviction and therefore play an important role in evaluating ideologies. For example, Louw explains that the thematic cognitive model attempts to detect whether God-images play a constructive or a destructive role in thinking (Louw 1998:341). In addition, spirituality influences our ideologies. These convictions will contain the power of cognition upon the client's action, either appropriately or inappropriately. Furthermore, appropriate images of God enable strong faith behaviour, whereas inappropriate images of God can cause immature faith, leading to existential crises. For example, Louw explains that inappropriate concepts are not necessarily wrong and appropriate ones right. He clarifies that we should not moralise on these issues. In fact, the real issue is not about concepts being right or wrong, but about the effect that these concepts have on faith behaviour (Louw 1998:341). Therefore, the assessment of schemas is integral to pastoral care in order for the client to understand why their existing ideas either work or do not. The assessment of cognitive themes allows for evaluating the irrational thinking and pathological ideologies of the client.

The client's method and metaphor of conviction are cumulatively processed and they establish meaning; the religious needs of the client encompass a spiritual understanding of God. For example, Louw argues that religious needs are frequently shaped as a result of the interplay between emotional reactions and thinking processes. He says over a period of time, concepts arise that reflect specific ideas or thematic issues regarding God's intervention with humanity. In this sense, dogmatics, church tradition and cultural influences play a decisive role in the process of theological conceptualisation (Louw 1998:341). Therefore, it is necessary to explain the various theological theories that a client's cognitive themes may contain. What constitute the method and metaphor of appropriate or inappropriate images of God?

Indeed, the anthropological forms of faith will contain particular compulsions such as perfectionism, consumerism, moralism, abuse of power, domination of power, achievement ethics, manipulation as power play, egoism as pride and honour, and control in protectionism. Thus, the spirituality toward holistic healing is in understanding the praxis of God in the client's life. For example, Rebecca Chopp explains that not to realise the relation of redemption is to deny the grace of God and the nature of human existence. She argues that "redemption is the praxis of God: God acts in history through liberating activity, but God's liberating activity is not yet total redemption" (Chopp 2007:128-129). In addition, the systemic epistemology of the

client's God-images is to be pastorally directed to recognise the reciprocal interaction between individual, interpersonal, and environmental cognitive factors. Thus, the cognitive themes derived from these factors of life spiritually apply to God's grace to the everyday field of experience and to current existential threats. God-images are integrally tied to spirituality that contains the cognitive attitude of the person and the value held toward the truth of Scripture within actual existential contexts.

The following list of cognitive metaphorical themes are summarised from Daniel Louw's extensive treatment on this subject of appropriate and inappropriate God-images as related back to the narrative of Scripture in his book: *A pastoral hermeneutics of care and encounter: a theological design for a basic theory, anthropology, method, and therapy* (Louw 1998:341-345).

3.4.2 Appropriate Images of God

- **God as Father:** This metaphor strengthens the important notion of God's faithfulness. In terms of the effect upon the individual's behaviour, the client can always rely on God, trust Him and find security in Him. For example, God remains faithful to His covenantal promises irrespective of existential threats. The faith content of the individual realises that: 'I will be your God.' This covenantal formula does not guarantee success, but comforts and provides compassionate love.
- **God as Friend:** Expresses the notion that God is not distant. It impacts upon the client's faith content in that He abides with unconditional and intimate love. His close presence means that He is a Partner and Companion. Therefore, the effect it can have on a client's behaviour is that God's friendship implies forgiveness when guilt is experienced. Furthermore, the client can experience vision despite the fear of death. Thus, it affects one's behaviour in terms of gratitude.
- **God as Saviour:** When the client understands the appropriate context of Scripture's description of Christ as saviour, then their meaning dimension of life may mature. The faith of the client's will process how God takes our place (atonement). For example, the metaphor reveals that sin results in alienation and creates distance between God and man. However, as was discussed in the theology of the cross, Christ fulfils the will of God. Indeed, Christ mediates God's reconciliation to humankind and the effect upon the individual is that it creates peace. It abolishes the alienation between God and man, thus bestowing complete liberation and redemption.
- **God as Comforter:** The existential threats of crisis experienced in life create different expressions of suffering. Yet, in Scripture the Holy Spirit confirms God's identification with suffering. In fact, faith is to mature in the understanding that Scripture declares how God lives in us. Certainly, God's comfort is toward the client and confirms His comfort in being present in the suffering. God, as comforter declares the individual just because He is constantly with them. Certainly, God is compassionate. He is full of sympathy and empathy toward humankind. The effect it can have on

people is creating courage, power and hope. These are revealed in Scripture and are realised through the cross, resurrection and infilling of the Holy Spirit.

- **God as Judge:** The metaphor of God as judge impacts upon the theory of cognition and intention in that life itself finds spiritual healing. The nature of spiritual healing can indeed only come from God through Christ. In addition, knowledge that most meaningfully impacts upon human behaviour is determined when realised in the attributes of God. Moreover, God's attributes are the particulars about God's revealed nature. For example, Mohler Jr. explains that if we begin with the right concept of God, our worldview will be properly aligned. Furthermore, if our concept of God is sub-biblical, our worldview will be sub-biblical as well (Storms & Taylor 2010:356). Therefore, the client's norms should be assessed in the light of Scriptural values. It also reveals that people are moral beings and responsibility and purposefulness are part of life's decisions. Emphatically, God as Judge does not imply that one should fear Him in the sense of trepidation. Rather, the fear of God in terms of his nature means that at all times the client should have awe and respect for Him. For example, Louw explains that the fear of God leads to responsible behaviour and a power of true and sensitive discernment regarding right and wrong. Thus, God, as Judge, means that people have received the stewardship for which they are accountable. In addition, God as Judge reflects His holiness and does not imply that He keeps count of our debts. On the contrary, He cancels them.

3.4.3 Inappropriate Images of God

- **God as a powerful giant:** The client's metaphorical interpretation of God as violent or powerful will lead them to see Him as dominant. The instinctive effect upon the client will be that the concept of God is oppressive. Yet, the Scriptural term for omnipotence or God's very great power is the Hebrew word '*saddaj*.' The meaning of this word offers a portrayal of God's unique covenantal involvement opposed to the idea of domination. Furthermore, in the New Testament, God is understood and revealed as a covenantal God. Again, the covenantal God of the New Testament should not be understood in the faith of the client that God can do anything. Indeed, in terms of his omnipotence God can do anything that he likes. However, His covenantal power reveals His revelation and majesty in terms of faithful love. Louw thus argues that in a certain sense God's omnipotence lies in the irresistible power of His grace and the defenselessness of His love.
- **God as a bully:** The conviction that God is a sadist or bully is metaphorically pathological. However, the client may have an impaired faith that identifies with an existential threat that God punishes people. The client's cognitive theme may very well produce the sentiment that God must enjoy the suffering of humankind. The client may view the Scripture in Hebrews 12:6 that surely it is God who punishes those whom He loves. Yet, this form of thought interprets discipline as the sadistic enjoyment of injustice suffered. Thus, the result and effects upon the client will be to resist and rebel against God. Furthermore, cognitively the client will conceptually produce thoughts of hate

and aggression. However, in Hebrews the reference is that God's chastisement is a guarantee of sonship. For example, Philip argued that chastisement is to be true when we are not suffering as much as when we are. He said chastisement is itself proof of sonship (Philip 1833:188). Consequently, chastisement is of God's grace and forgiveness. Indeed, there is no question of trying to overcome the power of suffering through despair or uncertainty. Kittel explains the experience of suffering at the Father's hand sets the Christian alongside Christ. It thus shows him plainly that he is the Father's child, loved by Him, received by Him as a son (Heb. 12:7) (Kittel 1964:5:622).

- **God as Father Christmas:** Many people believe that faith acts as a guarantee and 'insurance policy' against losses. For example, when crises affect their health or rob people of their material guarantees the effect upon the client's behaviour turns to disappointment and doubt. The pastoral encounter is to dialogue around the content that faith should not perceive a God that only gives good things. Certainly, God is the giver of all blessings. However, the client must grow in their understanding of the dynamic of the 'already' and 'not yet' of God's kingdom. Some pastors like to illustrate truth of the 'already' and 'not yet' of God's kingdom using the example of an engaged couple. For example, in some ways the couple is already committed in marriage but not legally yet. Another example is of a pregnant mother. To expand, in some ways an expectant mother is already a mother, but not yet in terms of actually holding her baby (McDowell 2008:118). Thus, when the client's freedom demands no suffering the motivations become incompatible with the will of God. To expand, the 'already' and 'not yet' of God's kingdom speaks of his provision but not in terms of the client never experiencing loss. Thus, the free will of the person ultimately moves the person to either enjoy the quality of relationship with the will of God or not.
- **God as mechanic/engineer:** People often use the metaphor of faith that God is an engineer and mechanic beyond the human's ability to understand. For example, if faith cannot comprehend the explanation for all inexplicable mysteries then God must also engineer bad things for people. Thus, the client's crises may be comprehended as God being the cause of the evil. For example, Louw explains that in this situation the client applies the explanatory principle. Thus, the client explains their threat in terms of a deterministic and mechanical scheme of cause and result. The cognitive theme results in God being held responsible for all painful mysteries of life. The effect it has on behaviour is the idea that such a God does not care resulting in religious neutrality. The client creates a deepening unbelief to the point of a rejection of God.
- **God as computer:** When faith is regarded as a purely rational issue the client's attitude will result in the behaviour of anxiety and doubt. For example, this metaphor reveals the client's understanding of God's counsel as merely a logical blueprint for human behaviour. Furthermore, God's counsel controls the entire course of history. Just like a computer, the client may perceive life as a computer program that advances upon the designer's code. Therefore, when the client believes that God advances upon life from the predestining counsel, it results in an attitude of rejection.

- **God as magician:** The client experiencing the threat of faith may apply the behaviour that God is a magician; the client's faith creates a feeling of optimism and opportunism. In addition, by having opportunistic faith the client will create an instant formula to solve all problems. This metaphor is often used in the statement: 'Just believe, then all will come right.' However, faith of this nature creates the impression that God waves His magic wand and all is fine. The client believes that surely God is the answer for all problems. Yet, Louw explains that this type of faith results in cheap optimism. For example, when God does not bring healing in a terminal situation, the client will say it is not God's fault. In fact, the client blames the lack of healing on their inadequate faith. In brief, the effect on the client who believes unwittingly in superficial opportunism will have the motto: 'Have more faith and try harder.' Pastoral care must direct the client away from these pathological notions of God.

In summary, the issues of research in pastoral care must focus on spiritual healing in terms of the systemic epistemology of the client's God-images. Indeed, actual existential threats will need to be understood in light of these God-images because they reveal the essence and meaning of the client's life. Moreover, God-images are linked to the theological concepts of the client expressed in different crisis. We noted these crisis are anger, aggression and frustration; helplessness and vulnerability; anxiety; and doubt, despair, and dread. Furthermore, we distinguished how the holistic interplay between 'spiritual healing' and existential threats will direct the pastor as related to the client's attitude and aptitude of life views. The reciprocity of maturity related to Scripture and behaviour will reveal the client's position as either in the shadow side or the brighter quality of life. Certainly and meaningfully, pastoral dialogue with the client around the existential threats discloses the cognitive themes related to God-images. The descriptions of these God-images are either appropriate, namely: God as Father, God as Friend, God as Saviour, God as Comforter, and God as Judge. On the other hand, the descriptions of these God-images can be inappropriate, particularly: God as a powerful giant, God as a bully, God as Father Christmas, God as mechanic/engineer, God as computer, and God as magician. In addition, these theological concepts of God-images reveal the cognitive associations of the client's spirituality. Thus, the hermeneutical interpretive process of pastoral care is to diagnostically assess the client's systemic schemas. Indeed, philosophical counselling considers the specific worldviews and belief systems within a pastoral hermeneutics of care. Thus, the diagnostic analysis of the conceptual cognitive associations of god-images happens in the stages of philosophical counselling. However, before practically demonstrating the holistic interplay between 'spiritual healing', the assessment of God-images, and life views as worked out in the stages of philosophical counselling a description of a pastoral diagnosis will be considered. The background understanding of the pastoral semantic differential analysis will be necessarily used at certain points of the stages of philosophical counselling.

3.4.4 The Pastoral Semantic Differential Analysis

The pastoral diagnosis that takes place during the dialogical encounter with the client reveals stories. These stories are particularly related to the discovery of the experiences of crisis. In addition, the stories reveal the anthropological data of the individual. Indeed, the communicative dialogue is specifically aimed at interpreting how the individual understands God. Furthermore, this assessment is broken down and evaluated by means of the pastoral semantic differential analysis (PSDA). To develop this assessment, the pastor is to make use of semantic processes (meaning in language). For example, the process of understanding the client's meaning of language involves a conceptual analysis. In addition, the action of the dialogical encounter aims at processing the different meanings given to concepts. For instance, Louw explains that this semantic differential analysis adds a particular element to the hermeneutical task. Thus, the method assesses the connotation of a given concept and the emotional impact of this concept (Louw 1998:337). In addition, it assists the client in enabling an understanding of God through the communicative process of pastoral care. The theory of the pastoral semantic differential analysis (PSDA) standardises specific scales corresponding to the client's understanding of God (*see Diagram 6 Below*).

The factor of analysis can determine the client's number and nature of factors as it relates to their meaning in language. To expand, Louw discusses that by understanding the specific scales corresponding to the crisis can help in these factors to help in measuring the meaning of the client. For example, the general hypothesis, Louw argues, is that concepts have an affective and thus also an existential meaning; therefore, "the affective power of a word has a dimensional structure which may be researched" (Louw 1998:337). Thus, the linguistic meaning of a concept that can be researched has inter-alia four dimensions related to the affective power: evaluation, activity, potency and probability. When applied to God-images and beliefs it can help to identify the following five experiential belief items: probable - improbable; possible - impossible; likely - unlikely; existent - nonexistent; and true - false.

Pastoral care researches the affective power of a word through the task of conceptual analysis: This process is firstly, to isolate conceptual questions and second, to apply techniques (in this case the PSDA). Thirdly, the process conducts dialogue about the concept and re-examines the concept. In addition, it is to connect the points of discussion by looking back at what has been assessed. Therefore, within this context of analysis, the PSDA is the technique that determines the meaning of concepts.

The means of method, in terms of a theological diagnosis, is in hermeneutically interpreting and identifying the opposite meanings of concepts by using the PSDA. For example, Louw explains that in this way a general group of contrasting concepts may be identified and then applied to all concepts by evaluating the pairs of contra-adjectives (Louw 1998:337). To expand, these contra-adjectives are expressed in terms of the assessment of god-images that give clarity to both the pastor and the individual.

To illustrate, the assessment of God-images is based on a 7-point scale (numbered +3 to -3) of evaluation. This evaluation will clarify the individual's process of understanding in terms of appropriateness or inappropriateness of God. Thus, the PSDA focuses predominately on the cognitive associations of the

individual's concept of God. Moreover, it does take into account the affective. For instance, Louw (1998:339) explains that given that both appropriate and inappropriate interpretations of God could play an important role in an individual's development of spirituality, they should not attempt to avoid remembering negative associations of God. This process will take into account a holistic approach. Again, the holistic approach to the categories covered in the PSDA must be answered by the client honestly as they work through their conceptual analysis of God-images.

Louw says that the client should also not feel that they must recall exemplary associations with God. Therefore, the client must not attempt to make these associations with God fit the expectations of the church categories or dogmatic categories. Each person's immediate association and experience of God is important in terms of categories.

The categories that the PSDA take into account are researched at four levels. The first research category is the reality of God as probable or improbable. Secondly, the evaluating category of research takes into account the hampering and disempowering understanding of God. Thirdly, the research examines the potential of the client's the strength and weakness of God in life. Fourthly, the PSDA weighs the active and passive assessment of the client competency of God. The following categories are expanded as follows:

- A. The first category deals with the reality of the client's experiences and associations in terms of how probable or improbable the experience of God is. This dimension assesses the God-image of the individual as to whether they regard God as real in terms of positive and negative life experiences. In addition, the experiential framework reflects the problem of theodicy. For example, we mentioned that theodicy is understood anthropologically as a model that seeks answers to the problematic existential question, why me God? Furthermore, the contra-adjectives determine the concepts of meaning on the following scale of probable or improbable. Firstly, the client's God-image is that the reality of God is: possible (real) - impossible (unreal, imaginary); likely (knowable) - unlikely (unknowable); existent (conceivable) - nonexistent (inconceivable); true (personal) - false (vague or general).
- B. The second category deals with the client's evaluating dimension. For example, the value of concepts is related to the meaning of God specifically. Therefore, it determines whether the individual has a more cognitive or affective experience of God. Thus, the scale determines the following contra-adjectives of experiences and associations regarding God-images. Particularly, in terms of the dogmatic presentation of empowering or the hampering (disempowering) of holistic thought. The value of God upon life is: Just (fair) - unjust (biased); faithful (trustworthy) - unfaithful (untrustworthy); loving - hostile, steadfast – inconsistent; approachable (merciful) - unapproachable (merciless).

ASSESSING GOD-IMAGES

<i>Appropriate</i> ↓	<i>God</i> Reality of God-experiences and associations							<i>Inappropriate</i> ↓
Probable	+3	+2	+1	0	-1	-2	-3	Improbable
Possible/real								Impossible/fictitious
Likely/knowable								Unlikely/unknowable
Existent/conceivable								Nonexistent/inconceivable
True/personal								Vague/general

Value of God-experiences and associations

Empowering	+3	+2	+1	0	-1	-2	-3	Hampering/Disempowering
Just/fair								Unjust/unfair/biased
Faithful/trustworthy								Unfaithful/untrustworthy
Loving								Hostile
Steadfast								Inconsistent
Approachable/merciful								Unapproachable/merciless

Potential within God-experiences and God-images

Strong	+3	+2	+1	0	-1	-2	-3	Weak
Omnipotent								Powerless
Sympathetic/compassionate								Unsympathetic
Clear (will of God)								Unclear/confused

Efficiency of experiences with God as related to activity

Active	+3	+2	+1	0	-1	-2	-3	Passive
Presence/proximity								Distance/absent
Redeeming								Rejecting
Blessing								Accusing
Assisting/helping								Withdrawing

Diagram 6 - Pastoral Semantic Differential Analysis (PSDA)

- C. The category that deals with the potential dimension of the client refers to the hidden ability that resides within the concept of the individual. The scale reveals the God experiences and God-images in terms of whether the client has strong or weak concepts of God. The client's God-image is linked to the potential of God in terms of the following contra-adjectives: Omnipotent – powerless; sympathetic (compassionate) – unsympathetic; clear (will of God) - unclear (confused).
- D. The final category deals with the focus of God upon the doing functions of the client. For example, what the client's concepts related to the action and efficiency of God upon how the client lives are. Thus, the question is whether the individual sees the action of God working in them in an active or passive way. The study reveals the client's contra-adjectives of God on the scale relating to the active and passive dimension of God's involvement as: Presence (proximity) - distance (absence); redeeming – rejecting; blessing – accusing; assisting (helping) - withdrawing.

In summary, the score obtained using the PSDA provides the firm qualitative validation of contra-adjectives. The score data is not qualitatively independent in terms of theological concepts. Indeed, the score reveals data that at the most basic form represents the mental categories of the client's attitude in revealing conviction (beliefs). To expand, the pastoral necessity is to interpret the score related to attitude as an interdisciplinary systemic analysis that takes place within this qualitative research. Thus, the score creates a dialogical pastoral encounter to review attitude related to beliefs. Louw explains that the score is to be understood as follows (1998:339):

- Firstly, a positive tendency in the scores of (A), (B), (C) and (D) mentioned above, indicates a positive identification between the individual and God.
- Secondly, a score tending to fluctuate around nil indicates a possible neutral attitude towards God. To expand, this could result either from deficient knowledge or from a lack of interest and commitment. For example, Louw explains that when the score reflects a neutral position, this could indicate deficient growth or a superficial identification with God. Therefore, either constructive confrontation or challenging the client could be applied. The intention is to alert the individual to curb the effect of neutrality compared to how a mature understanding of God can foster growth in faith.
- Finally, a score tending towards the negative provides insight into the possible crisis levels that the client may be experiencing. In addition, the negative reveals how the client's God-images influence his or her experience of God. For example, Louw explains that if the negative score is accompanied by painful emotions, then the pastor may encourage the person to communicate these emotions honestly to God through lamentation formulas. For instance, the Scriptural book of Lamentations describes the pain in the loss of the nation. Yet, in the latter part of chapter three the purpose behind the book's graphic depictions of sorrow and suffering was to produce hope in the God whose

compassion is ‘new every morning v.23’ (ESV). Lastly, the person should also be encouraged to take note of the association between his or her emotional condition and their negative reaction to crises or problematic situations.

In brief, Louw (1998:340) explains that the pastoral semantic differential analysis may be applied to both the metaphor model and experiential model and used to help individuals to explore the association between their experience and expectation of God. This analysis will prove vital in certain stages of assessment in philosophical counselling, which will be discussed in the following chapter.

3.5 CONCLUSION

In this chapter, our intention has been to expand on the meaning of a holistic interplay between ‘spiritual healing’, the assessment of God-images, and life views. The idea behind these explanations reveals the importance of understanding existential threats of crisis. Therefore, the aim was to reveal the attitude and aptitude of life views in the systemic epistemological understanding of positional shifts in this network. Moreover, because these attitudes impact upon behaviour, the concern of the client’s God-images and pastoral assessment becomes essential; the client’s belief and conviction must be understood in the context of their spirituality. Indeed, spirituality is an awareness of God’s presence within the understanding of the values of the Gospel. Furthermore, this knowledge of God’s presence impacts upon their behaviour either appropriately or inappropriately.

The assessment of the crisis of schemata upon human behaviour contains concepts and beliefs that impact on behaviour that are to be pastorally interpreted. The client’s self-understanding and self-concept are complex structures based on worldviews that reveal motivations and intentions of the client’s world. The pastoral function is to interpret the client’s conviction in the relation of the shadow and bright sides of life as related to the administration of the Gospel. Furthermore, the emphasis is on the noetic dimension of life, particularly the relationship between cognition, values and spirituality. In an approach of a network of systemic analysis the hope is to not only assess God-images but also to see the potential shifts in paradigms of the client’s existential threats. These crisis refer to a life dealing with one or more threats of guilt and shame; anger, aggression and frustration; helplessness and vulnerability; anxiety; and doubt, despair, and dread. Indeed, analysis and assessment are hermeneutically explored dialogically to better understand the patterns of thinking in the client. Therefore, this dialogue happens within the context of the Chalcedon pattern because it reveals the theological relationship of the Godhead in the human life.

The Chalcedon pattern creates the space for interdisciplinary stages of philosophical counselling to take place, given that it explores cognitive themes. Again, the cognitive metaphorical themes of interpretation that the client forms in terms of God-images are theological in nature. Thus, the narrative the client shares consists of particular conceptualities of the uses of words in their language structures. The

theory of the pastoral semantic differential analysis (PSDA) reveals the client's noetic patterns in a clearer form, which allows for specific dialogue around these themes.

The pastoral diagnosis (PSDA) is a hermeneutical method that more thoroughly reveals the deeply rooted cognitive associations of the client's spirituality. Therefore, with a working background of the holistic interplay discussed, the aim of this chapter has been to prepare the path of the practical approach to pastoral care. Absolutely, a pastoral hermeneutics of care is interdisciplinarily worked out in the stages of philosophical counselling.

CHAPTER FOUR

THE INTERDISCIPLINARY APPROACH TO A PASTORAL HERMENEUTICS OF CARE AND THE STAGES OF PHILOSOPHICAL COUNSELLING

4.1 INTRODUCTION

The design of chapter four is to construct a four-stage model for pastoral care upon which the literature presented earlier can be worked out. The structure of this chapter is to present how these stages are achieved within a theological diagnostic model.

The stages of philosophical counselling are to reveal how a pastoral hermeneutics of care assesses and facilitates the nurturing and development of self-understanding, self-confidence, autonomy and wise discernment. For example, Louw explains that philosophical counselling is about the identification of the ‘idea’ behind and within an approach or attitude (2012:18). Furthermore, the idea relates to the quality of attitude and aptitude as it relates to faith and conviction. Indeed, the research problem in this thesis is the impact of paradigms and schemata of interpretation on human behaviour. Thus, the aim is to reveal the attitude and aptitude of life views in the systemic epistemological understanding in order to foster spiritual healing. To deal with the process of healing in philosophical counselling would necessitate that the particular objective hermeneutical model be applied. This approach then is to analyse the complex structures of knowledge by means of interpreting the activity of culture and the self-regulation of the client. The Chalcedon pattern, which was dealt with in chapter one, displays the importance of keeping this hermeneutical balance between theology and science. Thus, it is within this framework that we approach philosophical counselling. Certainly, this modality meets the criteria of the interdisciplinary approach in pastoral care. The professional approach in pastoral care is in terms of the practical goals of the profession in interpreting the concepts and schemata of client’s threats and crisis.

The hermeneutical method elaborated on in previous chapters will be applied to the stages of philosophical counselling. In particular, the stages of philosophical counselling will be drawn from the works of Peter Raabe (2001), a philosophical counsellor. His stages will set out the different points of how to look into concepts, schemas and paradigms. In fact, they clearly set out the process of how philosophical counselling, in the framework of the Chalcedon pattern and theory formation, can best be applied in pastoral care. Furthermore, the stages of philosophical counselling will also reveal the correct stage in which the assessment of God-images is to be done using the pastoral semantic differential analysis discussed in chapter three. However, Raabe’s model of philosophical counselling operates within four stages, namely: free-floating; immediate problem resolution; teaching as an intentional act; and transcendence.

The background within our context of research will be to consider a person coming for counselling. In this case, they are dealing with an existential threat. In fact, we will not limit it to particular crisis but rather

keep it to a general orientation of pathology. The setting, therefore, is to practically explain how the pastoral caregiver will deal with the client or client. These stages will be practical in nature. However, it is indeed important to apply the background of all the previous chapters presented as a working knowledge base when doing philosophical counselling. The intention is that the explanation of each philosophical stage of counselling will give the space needed for the pastor to apply his or her own particular case. However, in chapter one the intentions were methodological in presenting an understanding of philosophical counselling in theory formation for a pastoral hermeneutics of care. Therefore, practical discretion is encouraged in the dialogical encounter between pastor and client in terms of particular cases. Furthermore, more background research from case to case will be necessary on the part of the pastor to expand their research to have a balanced perspective of treatment regarding the pathological schemas and existential threats of the client. With the above framework we shall now go on to treat each stage of philosophical counselling.

4.2 THE STAGES OF PHILOSOPHICAL COUNSELLING

4.2.1 Free-Floating (Stage 1)

In stage one of philosophical counselling, the pastoral caregiver makes him or herself as familiar with the needs and wishes of the client. Defining the client's needs and wishes as much as possible will assist both the client and pastor in the later stages of philosophical counselling. In the beginning, the therapeutic relationship will present various things. For example, the client may present feelings of failure, the lack of meaning, or confusion as a result of crises, etc. To expand, Raabe (2001:129) says a philosophical counsellor may give their client a form or questionnaire to fill out.

In this situation, the client is asked to describe in their own words the problem for which they are requesting help. However, often times the person does not know where to begin. In such a situation the pastoral caregiver must carefully encourage the client to speak freely, even if it is confused monologue. Without this information, Raabe says, future sessions cannot have the focus necessary to achieve the problem resolution for which many clients seek counselling.

Indeed, the client may come for a number of sessions before his or her description is actualised. Yet, the pastoral caregiver can help in asking meaningful questions and listen to the questions that the client may bring. For example, Raabe (2001:133) explains that in the free-floating stage the pastor must not stop the flow of the client's description of their life. He says:

The first stage of counselling should be the most non-directive and open-ended, or, conversely, the least end-point or goal-oriented. The philosophical counselor's aim at this stage of counselling should not be to conduct a 'dialectical dismantling' of his client's communicative efforts. Rather he should concern himself with trying to come to as complete an understanding of his client and her predicament as possible, using both a phenomenological approach and hermeneutics...rooted in listening. He should note any inconsistencies, any contradictions, any strong appeals to the 'authorities' in the client's life and any other problems in her reasoning, but not conduct an active search for hidden significance or symbolism.

In this free-floating first stage, it remains essential that the perceptions of the client remain aware of their own ‘text’ within a phenomenological sense; the phenomenological impression is an interpretation and does not seek to find out the truth about the existential threat. For example, Willig (2012:37) explains “phenomenological interpretation seeks to amplify meaning by shedding light on various dimensions of the phenomenon under investigation; it does not seek to find out ‘the truth’ about it.” Through the questioning process of the client and conversation received from the pastor, it is important to note the hermeneutical dialogue. The intention is to discover the client’s interpretation of understanding. Furthermore, Raabe explains that the discussion at this stage ought to be ‘free floating’ in that the counsellor should ask few, if any, probing or challenging questions. In fact, the pastor should simply be present for the client and just listen. Thus, the client is more likely to ‘open up’. The pastor should process the conversation sympathetically, empathetically and patiently.

The pursuit of care in the free-floating stage is to be present with the client, as Raabe describes, through “the inherent experience of proper hearing” (2001:134). Certainly, such listening should be to apprehend most clearly what the client means to say. Raabe (2001:134) explains that the free-floating stage should not be a phenomenological or hermeneutical listening based upon the following:

- Pseudo-listening, in which the pastoral caregiver only pretends to listen while thinking of what he or she will say as soon as the client has finished speaking.
- Self-centred listening, in which the pastor only listens closely to those points that agree with their own point of view rather than the client’s.
- Selective listening, where in this case the pastor hears only some of what is said but ignores the rest as not worth hearing.
- Defensive listening, where the caregiver hears what the client says as an attack on the pastor’s own assumptions because of the client’s problems.
- Insensitive listening, for instance, the pastor takes what is said literally or only at face value.

The pastor always dialogues sympathetically and patiently with their client by listening carefully to all the emotions presented. Without a doubt, empathetic care will prove vital especially in individuals that believe they are somehow abnormal or inferior to others. In addition, their inferiority may often be as a result of previous false diagnosis where they have been professionally diagnosed and labelled as suffering from a mental illness or a permanent syndrome. For example, Raabe explains that often the client feel themselves either incapable of making rational decisions or do not trust that their decisions they have made are good ones (2001:135). Certainly, listening is the most important function in this first stage. Moreover, when the pastor is to speak, their words should be reassuring. Thus, Raabe firmly argues that the pastor should express reassurance and “can substantially enhance the maieutic function of listening” (Raabe 2001:135).

In summary, the follow issues are imperative in the free-floating stage of philosophical counselling: Firstly, the pastor should come to understand the needs of the client based on the person's communication. The pastor should not interfere when the person is communicating flowingly. Secondly, the pastor should try to understand the client and help them to want to understand. However, this type of help is not with any foundational prejudice but rather to encourage communication within the pastoral dialogue of empathy, sympathy and patience. Thirdly, the pastor should not try and change the client. Certainly, this stage is free-floating communication and the pastor must avoid preconceived goals and intentions. Lastly, the pastor should try to help the client amplify or enlarge their perspective or story. The client's narrative is meaningful and presents their problems and unsettling issues through their stories. For example, Raabe (2001:136) explains that after having given the philosophical counsellor an overview of what the client considers to be the sum total of their 'problems', they will ask the pastor to discuss with them a particular unsettling aspect of their life. Therefore, there will be a point in the dialogue where the client will identify a particular issue they feel is most urgent. This will naturally lead to the next stage of philosophical counselling, namely, the immediate problem resolution.

4.2.2 Immediate Problem Resolution (Stage 2)

There are times when the complexities of existential threats overwhelm a person. Moreover, when the personal ability to resolve these complexities fails, then pastoral care is generally sought. The client's complexities of crises can lead them to the feeling and thought of becoming trapped. The position of feeling trapped can be related to values that seem to be in conflict. Secondly, when the facts that have made sense before seem to become contradictory a deep sense of confusion may set in. Thirdly, the feeling of being trapped may also be related to their reasoning about a problem that seemingly cycles in a manner of 'a dog chasing its own tail.' These examples are signs that the client is ready to move to stage two of resolving particular and immediate problems. For example, Raabe explains that it is in this second stage that the client's particular needs are met. In addition, it thus clears the way forward for possible future development in the client's philosophical reasoning ability to deal with immediate problems. Raabe explains:

Here the philosophical counselor is called upon to metaphorically help untangle the client's knot of problems and sort out the strands of the unmanageable mass into more comprehensible separate particulars which can then be more readily dealt with. The counselor can be said to help the client to examine the pieces of the puzzle of problems in her life; to recognise their interconnectedness; and to fit them back together again into a more easily understood pattern (2001:136-137).

Certainly, when the client presents their question related to a particular problem about not knowing exactly what to do. In addition, when the client struggles with a moral issue in not knowing what the right way it is to behave wisely in the crisis. It is definitely in these times that stage two processes opens the opportunity for the pastor to listens for underlying clues in what the client has to say. In the context of stage two the pastoral procedure evaluates the 'puzzle of complexities' in terms of the existential threats within

the systemic networking of the client. For example, previously we mentioned that knowledge is systemic because its nature is influenced within communal networking and they yield cumulative and progressive results of meaning. Furthermore, the systemic network immediately places the client's existential threat in the shadow side of life. In addition the network reveals the interpretation of the client's method and metaphor of conviction. Therefore, the client's systemic epistemological network, in stage two, will certainly begin to reveal the individual in terms of their feelings and emotions. Likewise, their narrative will reveal the noetic issues of cognition, values and spirituality. Philosophical counselling becomes a hermeneutical endeavour within this mode of networking in seeking and clarifying the issues of identity.

The immediate problem resolution of stage two takes the systemic epistemology of the client into the interpretive stage of analysis regarding the client's confusion and distress. For example, a particularly important point that Raabe makes regarding stage two is in the immediate analysis of the problem. To expand, the pastor separates the problematic issues expressed by the client into various parts for clarity and easier scrutiny. Raabe argues that this analysis proceeds to the construction of a more holistic conception of how the client's overall problem is situated within the context of their life and the greater community. Furthermore, he explains that in stage two the discussion, "even if it concern's the client's most basic beliefs, generally must remain within the client's paradigm or belief system ... rather than questioning or challenging the paradigm itself" (Raabe 2001:143). For example, should the client question how God allowed their spouse to have an affair in light of their desire to serve God and grow in Him? The discussion must focus on the problem of the spouse's infidelity rather than dealing with the more paradigmatic convictions of the client with regard to whether God allowed it to happen or not. These issues are dealt with later, for example, when we reach stage three and four. However, at this stage, the concern of philosophical counselling, as Raabe asserts is:

A logic-based, problem-orientated approach in which the client benefits from free access to the philosophical reasoning abilities possessed by the philosophical counselor. It is here that the counselor must shift the interpretive hermeneutic process from simply trying to understand the client's problem to critique in the form of inductive and deductive inquiry. The philosophical counselor must now ask more clarifying, and sometimes challenging, questions to not only unfold the client's thinking patterns for his (the counselor's) scrutiny, but to bring them to the client's own attention. He may do this by helping the client to become aware of where her thinking runs contrary to her intentions, and to discover why this is so. And he must try to have their dialogic interaction become maieutic, that is, to help her give birth to her own thoughts and rebirth to her forgotten beliefs and assumptions (2001:144).

Indeed, listening, at this stage, is more active for the purpose of critiquing. Again, the pastor helps the client to set out the elements of reasoning to see critical insights they might make. The critical reasoning of the client determines their strengths and weaknesses in relation to whether they can discover alternatives in the problem. In this case, in examining the reasoning of the client, the pastor should put different perspectives forward with regard to the problem or issue. Sometimes, the pastoral examining of the client's reason results in error. However, the effective dialogue between client and pastor, even in the pastor's error,

creates new opportunity in the client. Thus, Raabe (2001:144) explains that in her freedom to disagree with the counsellor she can indeed ultimately get it right in light of the pastor's misinterpretation. Qualitatively, the pastor takes an inductive approach in listening and studying critical reasoning. In addition, inductive research can consider the client's sensual perception, simplified by classification and comprehension. To expand, Raabe (2001:145) quotes Barbara Norman explaining the inductive process. The action going from particular instances to general perspectives directs the pastor in the following way:

The philosopher [or pastor] aims to take the participants from a comparatively naive understanding of the current predicament under discussion, through a form of empathetic listening, questioning and critical self and group appraisal, to the constitution of a new vocabulary. The interaction provides the opportunity for talking about feelings, beliefs, attitudes and desires in a way that is both reflective and constructive.

The inductive nature of stage two gives opportunity to the pastor to engage with the client at the most basic form of feelings, attitudes and beliefs. The inductive process can get to the very essence of the concepts that constitute the problem. In addition, the philosophical counsellor empowers the client to engage in critical examination and reconstruction of dysfunctional conceptual elements in the problem. The second stage "is often specifically concerned with the employment of practical reasoning to induce the articulation of a prudential and pragmatic course of action" (Raabe 2001:146).

In brief, the inductive process of the clarifying of problems often allow for the client to find resolution through the pastoral encounter of philosophical counselling. The logic-based and problem-orientated approach is best understood in addressing the systemic epistemological crises of the client through the induction of dialogue with the pastor. The result is that philosophical reasoning into the client's network allows for results of healing cumulatively and progressively. The outcome may already bring termination to the counselling relationship. Thus, Raabe explains that stage two deals more with a rhetorical procedure that uses forceful arguments that appeal to the emotions (2001:146). Therefore, the client needs to participate more fully in this sort of enquiry. This is the purpose of the third stage of philosophical counselling. However, before moving to stage three, a broader practical perspective must be given to the inductive process of the immediate problem resolution of stage two. The analysis of concepts and its techniques will open clearer dialogue into the existential threats that impact upon behaviour of the client. The benefit of conceptual analysis for the client is the free access to the philosophical reasoning that may lead to deeper healing.

4.2.2.1 Techniques of Conceptual Analysis

It would be misleading to define concepts as only those 'meaningful' mental descriptions of categories significant in our consciousness. To expand, it may be perceived that all concepts abstracted from experience are positive and beneficial. Yet, it is also possible that when we define and explore the events of our lives that we abstract from inherent existing flaws causing pathology. Furthermore, this is also not to say

that all our abstractions are flawed. We are able to make informed decisions that lead to appropriate living. But essentially it comes down to the choices and convictions that we make in terms of the way we categorise our uses of words.

In stage two, we listen with the intention of inductively clarifying the client's most basic beliefs within their belief system and to help them understanding their basic assumptions in which they struggle. The uses of the client's words are integral to the conceptual convictions by which they constitute meaning; the definition of the term, 'concept' is the use of the client's words in bringing meaning. In addition, the stage two process of philosophical counselling in a pastoral hermeneutics of care probes into and interprets these concepts of the client. Indeed, there are particular techniques to do exactly that. However, before expanding on these techniques, it is necessary to have a foundational understanding in what constitutes the techniques of contextual analysis.

In his book, *Thinking with Concepts*, Wilson suggests that when dealing with concepts we are in fact dealing with actual and possible uses of words. There are techniques that bring clarity to concepts. He argues that when one has a clear idea of exactly what the technique is when dealing with concepts, and also what purpose they serve, that half the battle is won (Wilson 1963:1). Furthermore, the techniques are like general and specific skills learned. Thus, the nature grasped by the sort of questions that they help to answer. Wilson speaks about two types of questions, namely, the questions of fact and the questions of concepts (1963:3-4).

Firstly, Wilson argues that the 'questions of fact', is established within personal experience or from reliable information from others. For example, such a question could be: Is a whale able to sink a 15,000 ton liner? In this situation, the question is based on fact. In the case of this question, researching the weight of the whale in comparison to what the liner can carry will reveal the answer. Secondly, another type of question Wilson refers to is the 'questions of concept'. To expand, the uniqueness of these types of questions is of the repeating of this particular question in various forms to get to its meaning. For example, taking the illustration of the whale above, the 'questions of concept' would ask: Is a whale a fish? Does a whale come under the concept of fish, as we normally use that concept? Does the concept of whale normally include things like whales? Does what we normally mean by 'a fish' cover whales or not? Furthermore, Wilson argues that these questions represent an idea; a concept of what a 'fish' is, and what the word designates in our language. To expand, Wilson (1963:10) says:

Words do not have only one meaning: indeed, in a sense they do not have meaning in their own right at all, but only in so far as people use them in different ways. It is better to say that we are concerned with actual and possible uses of words. ... They just have different uses and different application: and our job is to analyze the concepts and map out these uses and applications

The validity of Wilson's definition is most helpful in stage two of philosophical counselling in dealing with the immediate problem resolution. For example, in stage one the pastor listens to the needs of the client and does not interfere with the client's story. However, at this stage the pastor still does not begin producing

a definition of a word. Rather, the pastor should start dialoguing around analysing the concept of a word as it is used in the client's everyday life and in their different contexts. For example, Wilson says the questions of concept, then, are not questions of fact. Indeed, at this stage they are not even questions of value.²² In addition, they are also not questions concerned with the meanings or the definitions of words. Wilson argues, more importantly, they are concerned with the uses of words, and with the criteria or principles by which those uses are determined (Wilson 1963:11). Furthermore, the questions of concept help the client to be more self-conscious about the uses of words that are used without thinking. Certainly, this is not necessarily that the client's words are used wrongly, but used unselfconsciously. Wilson says when we deal with questions of concept, we are asked to become aware of the significance of our words. Once we start this process, we very soon begin to feel baffled. Therefore, this is essential to the process of becoming more self-conscious in relation to our normal environment (Wilson 1963:14-15). The complexity of becoming conscious of the uses of words is not simple. Wilson (1963:16) uses the analogy of this awareness of self-consciousness in terms of learning to play a game:

To play any game well you have to have a clear grasp of what the game is about - what the objective of the game is, what counts as winning - and also plenty of practice. But it is also helpful to listen to advice: for there are quite a few useful principles and precepts. They will not be useful, however, unless taken in the spirit in which they are given. For instance, it is a useful piece of advice in tennis to say 'keep the arm fully extended, and don't bend the elbow too much'. But there are plenty of occasions - when you are up at the net, for example - when this advice should be disregarded: and it is impossible for the coach to make a complete list of these exceptions, because so much depends on the individual player, on his opponent, on the conditions of the court, and so on. The person being coached must certainly not disregard this advice: but neither must he take it too seriously, or think that if he always follows it he will necessarily play good tennis. He must learn to take the advice in conjunction with playing the

²²Wilson emphasises that ordinary language can carry implications of value but when we assign value to something we are left with whether it is good or bad, right or wrong, politically desirable or undesirable (1963:5-7). If we assume that Wilson refers to such language in the most basic element of its use as being value-driven purely from an emotional basis rather than from the concept of its noetic subject matter, then we agree with him that concepts will become issues of moral judgments. The reason is that when moralising upon existential issues from the perspective of finding value in concepts that justify particular actions, or such subject matter, then there is no space for healing. The concept is justified and therefore will not allow for alternative options that could lead to a better outcome. However, if we assume that Wilson does not accept the validity of value-driven concepts at all, in other words, that the nature of thought in terms of its most basic elements cannot hold value, then we do not agree with him because there is such a concept of value that must be derived from somewhere. If the basis of moral values derives from concepts and forms, then these concepts are our ideas that relate practically to our intention and motivation. Indeed, concepts are the ideas that relate practically to our intention and motivation (the paradigmatic praxis of our actions). Louw describes that, in terms of platonic thought, our knowledge probes into the reality of the form or idea that determines the meaning of appearances. He says 'ideas' can promote meaningful perspectives and actions, but on the other hand, also instigates 'the illness of the human mind': that is, skewed perceptions, unrealistic expectations and irrational thinking (Louw 2011:1). As these form the theories of our attitude and aptitude (habitus), they in effect bring healing or illness in terms of philosophical interpretation. Louw explains that "the theory, paradigm or idea behind a human action plays a decisive role in dispositions or attitudes and the human attempt to come to grips with the demands of life" (Louw 2011:1).

From Wilson's statement, in light of our argument above, we see the necessity that philosophical counselling has upon pastoral care in discovering how the client understands their particular concepts and the wisdom of such concepts. When dealing with the analysis of concepts it is important to keep in mind Moreland and Craig's (2003:2) point, emphasised by Malik, that philosophy is foundational in this process. It is the most important intellectual domain because it is the most foundational of the disciplines, since it examines the presuppositions and ramifications of every discipline including itself. Therefore, as we deal with concepts, we can better understand the uses of words by means of asking the questions of concepts that deal with the meaning of life; the basis of moral values; the problem of suffering and evil; religious pluralism and other like issues. Such questions deserve thoughtful response from a philosophical standpoint.

game itself, and constantly move back and forth from the advice to the actual situations he meets on the court. Only by so doing will he get the most out of the practice or the advice.

There is a similarity of thought in the differing works of Wilson and Raabe, as it relates to the pastoral dialogue in stage two of philosophical counselling. Raabe explains that the pastor must ask questions that bring clarity and challenge the client's thinking patterns. Similarly, Wilson suggests that the question of concept creates the expectation in the client to become aware of the significance of their words and to be conscious of the uses of words. Therefore, as the client meets these challenges and becomes conscious of the uses of words the pastor is better geared to help in terms of their thinking patterns. Indeed, the pastor can help the client to become aware of where pathological thinking runs contrary to purposeful intentions. There are psychological obstacles that the pastor is to be aware of regarding the questions of concepts.

Many times so far the nature and impact of crisis upon the client's systemic knowledge has been considered. Certainly, the pastor is to be aware of the obstacles and challenges the client faces in sharing their story. Moreover, the pastor is to be aware when to possibly stop assisting as a result of the disposition of the counselling relationship. Thus, it is necessary for the pastor to be aware of common psychological obstacles or resistances related to the foundational issues when dealing with the questions of concept. To expand, Wilson suggests that the pastor must be aware of how a client's faculties differ in terms of their mind.

Firstly, there are people who think within the framework of being tidy-minded. For example, Wilson (1963:17) explains that there will be those who feel at the end of a discussion about concepts that no conclusion has been reached. In this case, the client will feel hopeless and lost because they haven't got anywhere. Furthermore, they may feel nobody has come up with 'the answer'. Secondly, the intelligent but impatient person, on the other hand, may feel in the course of discussion that 'the whole thing is a fuss about nothing'. The client may reason that obviously such-and-such a concept means just so-and-so. Therefore, the result is that the problem will remain a problem and there's no need to go on splitting hairs. Thirdly, the client who is curious to analyse everything may at first be excited at gaining more knowledge. However, although interesting, it can indeed become an addiction. For practical purposes, the pastor must assist in helping the client to single out some concepts for special attention, and leave the rest alone. In addition, it is necessary that a sense of proportion remain essential in the pastoral dialogue. Fourthly, the client may feel an inability or unwillingness to talk or debate, either with oneself or in discussion with the pastor. Yet, the pastor should encourage the client that if they do not try, even though it may at times include failure, that they can never succeed. For example, Wilson (1963:18) says a good deal of constructive thought is like holding an integral debate or dialectic. By saying something we trust that it will lead somewhere. To expand, fluency in the sense of being able freely and willingly to put forward ideas and statements is one of the most important things to cultivate (1963:19). Fifthly, the opposite of the above is the superficial fluency of the client where the flow of thought is obscured with lengthy opinions that become tiresome and are not constructive. It is definitely important for the pastor to be aware of the nature of this dialogue in order to

avoid time being stolen and no progress made. The sixth and last faculty of mind regarding the client is in moralising. For example, Wilson mentions that some client's desire to moralise from the outset. To expand, many words act as emotional stimuli for many people, in the sense that over and above their usage in ordinary language they carry with them implications of value. Therefore, there is a perpetual temptation in the client to use and deploy concepts as weapons rather than the process of analysing them as subject matter. Wilson suggests rather than focus on the good or bad of a given word it may be more constructive to say something about the nature of the concept of a word (Wilson 1963:20). Thus, the pastor is to encourage the client to analyse concepts from new angles, and after a certain amount of struggling, to see the point. This will involve people's different temperaments.

In summary, the pastor is to deal with many different temperaments and it is necessary that the pastor study specific techniques. Indeed, the task of pastoral care is to journey the road of wisdom with its clients. In terms of such techniques of analysis, within the modality of philosophical counselling, "an investigative approach" (Raabe, 2001: 9-10), is decisive into the meaning of the client's everyday attitudes and self-understanding toward life, regarding both their lived understanding and worldview. Existential threats are to be processed conceptually through the grounded Word of God. The pastor is to question the concepts of uses of words as it relates to the foundational text of the Christian faith. The pastor is indeed calculating these within his or her own mind in seeking out the intentional awareness of the client's understanding of the presence of God. For example, this awareness and the knowledge pertaining to the meaning and destiny of life emanate from a very specific wisdom (Louw 2011:1) and bring a steadfast ability in the client to challenge pathological ideologies. Thus, the techniques of conceptual analysis are linked to our spirituality. The question is how these techniques are worked out.

With our background and foundational concerns addressed, we are now able to look at the specific techniques of conceptual analysis. The pastor needs to use the techniques of conceptual analysis in carefully investigating the client's language. The interpretive process of these techniques is within the framework of our method of objective hermeneutics. For example, in the case of conceptual analysis the truth of the client is best interpreted in their action-generating latent meaning structures of everyday interaction. Furthermore, the client's conceptual language will reveal the decisions they make in life related to their identity and cultural interconnectivity. Indeed, conceptual analysis within the method of objective hermeneutics is an interpretation of experience and comprehension that is systemically holistic. What then are the techniques of conceptual analysis?

It is necessary to be reminded that stage two deals with the logical resolution to immediate problems where the pastor helps untangle the client's unmanageable mass of crisis. Thus, the client may need to examine each piece of the problematic puzzle of their life. Certainly, the pastor is to help recognise the interconnectedness of the client's concepts; this is what is termed conceptual analysis. Furthermore, such an analysis benefits the client in gaining understanding, from the pastoral encounter, especially as it is applied to the pastor's philosophical and theological reasoning abilities. Indeed, the pastoral semantic differential

analysis (PSDA) that we discussed in chapter three can be used within the techniques of conceptual analysis. However, the pastor should not be assessing the God-images in terms of the questions of value according to the noetic structures of the client. Rather, the assessment is purely a pastoral diagnosis related to the comparison of the existential threat. To expand, the PSDA helps the pastor to understand the amount of emphasis the client places on a particular existential problem in comparison to the client's paradigmatic conviction. Nonetheless, because of the immediate problem resolution of stage two, the client may indeed want more clarity related to their conviction. However, this will only be discussed after the analysis of concepts related to the client's uses of their words. Certainly, at the request of the client the pastor will deal with the results of the PSDA in terms of a rhetorical procedure of appealing to the emotions as it relates to the client's God-images.

Wilson mentions a number of important techniques of conceptual analysis (1963:23-39) within this context. The first technique of conceptual analysis is in isolating questions of concept from other questions. To expand, questions may often contain a mixture of complexity that requires the pastor to address the conceptual use of a word. For example, the pastor may need to analyse the factual knowledge of the client's use of the word. Likewise, the pastor may need to break down the moral opinion. Certainly, such questions cannot be answered very well because though there may be one question mark, it may involve several questions. Therefore, it is important not only to isolate the questions of concept from other considerations. It is also necessary to isolate and evaluate the correct question related most meaningfully to the crises. Thus, considerations of fact and morality cannot be relevantly applied at all until one has worked out just what they are supposed to be applied to. In brief, the pastor needs to understand the use of the client's word before they can say whether it is important. Isolating the questions of concept must be given priority.

The second technique of conceptual analysis must consider discovering the right answers. For instance, human beings find it necessary to have a word to describe things that satisfy certain conditions. For example, it is true that in some instances in which the word is used that the concept is nearer to the heart of the concept than others. Thus, sensitivity is important in making a difference between useful and successful analysis and a clumsy attempt to analyse the concept merely by listing to its instances without distinguishing between them. Furthermore, one needs to develop a discernment that will enable the pastor to distinguish the primary and central uses of a client's concept from the derived and borderline uses. For example, in our illustration of the whale above, there can be doubt as to whether a whale falls inside the territory of the concept 'fish.' However, in the case of herrings or trout we do not think such because we know it to be a fish. However, whales also have fins. So does it count then as a fish as opposed to a jellyfish that does not have fins? Thus, by thinking in this way we try to find out which of these conditions are important or essential, and which are inessential.

The third technique relates to the concepts of model cases. In the situation where the client's sphere of understanding of a concept is difficult to comprehend a model case may help. For example, the pastor may be able to relate the instance that is absolutely sure to the client as an instance of the concept in which they

are struggling. By referring to model cases the pastor can notice features in the first case present in the second. This can help narrow down the search for the essential features by eliminating the inessential ones. Certainly, some concepts refer to things that may not have any single feature in common. In these cases the pastor will need to be content to look at typical features rather than essential ones.

The fourth technique considers contrary cases. Where compared to the same thing by opposite methods, the pastor and client can work out the meaning. Take the case of a puzzling problem. The instance of this concept as problematic can look at the essential features of another contrary case due to a particular concern about the concept. The result, therefore, can be ascertained as to what the concept means in the context. For example, the client is worried about the concept of justice where someone is being treated unjustly. By looking at other circumstances (contrary cases) the client can take such things into account in order to be able to call a case 'just' or 'unjust.'

A fifth technique deals with related cases. To expand, in most situations one must analyse a concept by considering other concepts that are related to it. Furthermore, a concept can be related in terms of it being similar to another concept, or in some way importantly connected with it. An instance of related cases of concept can be applied to the concept of a machine. For example, just as one cannot understand one part of a machine without at least a rough knowledge of how it fits into other parts, and how those other parts work, so it is difficult to grasp one concept without seeing how it fits into the network or constellation of concepts of which it is a part. Indeed, related cases can involve the idea of complex structures understood as schemas that are often organised around themes or ideas and can vary greatly.

The sixth example related to the technique of conceptual analysis is borderline bases. In the case where the problem is not comprehensible and the client is not sure, the pastor is to help separate particulars that can then be more readily dealt with. The pastor is to ascertain what the central criteria of the concept really are. To expand, the idea is to elucidate the nature of the concept by continually challenging the client with different cases that lie on the borderline of the concept that seems to be odd or peculiar. By seeing the unusual, the client comes to see why the true cases are not odd, and hence what makes them true cases.

The seventh technique of analysis is relevant in terms of invented cases. Sometimes it is necessary to invent cases that are in practice quite outside the client's ordinary experience. Indeed, at times ordinary experience does not provide us with enough different instances to clarify a concept. Therefore, if the therapeutic relationship wants to find out the essential criteria for the concept then the challenge is to face other cases, which will necessarily be imaginary and remind us more of science fiction than real life. The result in exercising the imagination is useful for understanding our actual experience. Wilson says: "For the analysis of concepts is essentially an imaginative process: certainly it is more of an art than a science" (1963:33).

The eighth technique is the social context. For example, questions involving general concepts are usually asked in everyday life, under the pressure of particular circumstances. To expand, the nature of these circumstances are very important for understanding concepts where in the case of any statement, questions

would need to be asked as to who would be likely to make such a statement, why a person would want to make the statement, when the person would most naturally make it and so forth. In this sense, understanding the concept of a given statement must be gained within the social context. The client can indeed come to a more thorough self-understanding when their concept of the self is explored within the complex structures of social, communal and cultural contexts.

The ninth technique of conceptual analysis is in understanding underlying anxiety. For example, Wilson suggests that closely connected with the importance of looking at the social context of a question or statement, is the importance of considering the mood or feelings of the person who makes it (1963:34). In addition, he mentions that conceptual or philosophical questions often arise because of some underlying anxiety as a result of a threat against the way of normal thought leaving a sense of insecurity.

The tenth technique of conceptual analysis details practical results. To expand, conceptual questions are often misleading in the sense that we cannot say without qualification that they have ‘right’ or ‘wrong’ answers. However, they do require some sort of answer that in turn does have some sort of point and meaning. Thus, we can only make a guess at the point and meaning. For example, one way in which we can make our guesses intelligent rather than wild is to see what the practical results, in everyday life, would be if we answered, ‘Yes’ or ‘No’ to the question. The pastor should start by a sensible consideration of the practical results of the client’s answering questions with a ‘Yes’ or ‘No.’ The results may help to determine which concepts the pastor really needs to focus on regarding the concern of the answer.

Lastly, the technique of conceptual analysis is accomplished through the results in language. In this situation, the way in which we choose meanings for words or delimiting areas for concepts is by picking the most useful criteria for the concept. This is accomplished by looking at the results in language. For example, Wilson says when (but only when) we have analysed the whole wealth of possible instances of it, we may often have to say at the end: “Amid all these possible meanings of the word so-and-so, it seems most sensible and useful to make it mean such-and-such: for in this way we shall be able to use the word to its fullest advantage” (1963:37).

In summary, Wilson’s argument is most helpful in stage two of processing the immediate problem resolution. The analogy of puzzling the pieces together is a conceptual phenomenon. In the case of philosophical counselling and pastoral care, there are systemic epistemological issues related to the conceptualisation of human thought are the phenomena of research. Thus, Wilson’s approach is most useful. For example, he suggests that the nature of questioning concepts is of great practical importance (1963:6). His reason is that when analysing the questions of concept we are not dealing with questions of facts. In addition we are not dealing with questions of value (moral judgments). Moreover, we are not negotiating *the* meaning of words, or *the* definitions of words (1963:11). Indeed, what we are dealing with when analyzing the questions of concept, he says, is the *actual and possible uses* of a word (1963:10) and the significance of such words in relation to the client’s life (1963:14). In fact, by researching the client’s *actual and possible*

uses of a word it reveals the person's self-identity. Paradoxically, in not dealing with questions of value at this stage reveals a condition and a conduct indicating the uniqueness of the client's Christian understanding of God. For example, LeBon (2001:144-147) explains that in philosophical counselling, concepts central to both the problem itself and the client's worldview are subject to analysis. He says that our personal meanings often depend on our understanding of words; if we misunderstand a word, or are confused into thinking it has properties it has not got, this can have a real effect. Following Wilson's procedure (1963:93-95) and within our context of pastoral care the following can be summarised regarding the task of conceptual analysis in this stage of immediate problem resolution. Firstly, the pastor is to isolate the conceptual question or questions from the rest of the questions and write down the concepts to be analysed. Secondly, apply the techniques (Model Cases, Contrary Cases, Related Cases, Borderline Cases, Invented Cases, Social Context, Underlying Anxiety, Practical Results and Results in language) to each concept, and see what light they shed upon it. All particularly significant points must be noted. Thirdly, in light of the previous step, pastoral care must conduct a dialogue with the client about the concept. The client must also conduct a dialogue within themselves about the concept within their faculties of mind. In this sense, the client is to ask him or herself and then answer them. Again, the techniques above are indispensable when seeking to find the answer. The idea is to have informal conversation with oneself about the questions that need answers. However, it also proves to be a beneficial skill within pastoral care to create an informal dialogue with the client. At an individual level of dialogue and when such dialogue happens between the pastor and client, observation of blind alleys and points leading somewhere must both be explored. At the end of such exploration, one should have the basic outline of the concept properly clarified in one's mind. Fourthly, the actual question by this point should be re-examined. It may cause one to lay more stress on some points as particularly relevant, or to demote others as not bearing directly on the question. Fifthly, at this moment it is necessary for the client, in light of both informal dialogue and the question itself, to list on paper the points made. It should then direct toward the conclusion that is going to be made. Sixthly, the writing should be written in a point-by-point form in order to connect up the points as far as possible. Lastly, the idea is that finally the client and pastor is to look back at what the client has written.

Indeed, stage two deals with a rhetorical procedure that uses forceful arguments that appeal to the emotions. The focus upon conceptual analysis with the client deepens dialogical debate and is designed to persuade the client to accept the counsellor's point of view. Yet, Raabe explains that the problem is that rhetorical encounters rarely, if ever, result in new learning for the client or the practicing of philosophical enquiry. Thus, the client may indeed find immediate resolution to the problem but not necessarily have the skill to resolve further crisis that arise in the future. Therefore, Raabe (2001:146) explains:

It is hoped that the satisfactory resolution of immediate problems...will motivate the client to use this accomplishment as only a preliminary step in a deeper exploration of her thinking and her life in terms of the underlying values, beliefs and guiding principles that inform her conceptions beyond those concerned exclusively with immediate problems. But in order to participate more fully in this sort of enquiry, she will need to develop her own philosophical

thinking abilities or...philosophical reasoning skills and tools. This is where the philosophical counselling process crosses over into the third stage.

4.2.3 Teaching as an Intentional Act (Stage 3)

The third stage involves teaching as an intentional act as the criteria of philosophical counselling. For example, Raabe (2001:150) explains that there are three criteria for teaching in philosophical counselling. The first criterion involves the pastor approaching the client with a clear intention to teach; the intentionality of teaching aims at various aspects, be it critical thinking skills, ethical decisions-making strategies, or philosophical analyses. Indeed, the client must desirably have the intention to learn. The second criterion concerns the pastor in actively doing something with the philosophical reasoning skills he has been employing. For example, the subject matter must be illustrated to the client. Furthermore, the analysis of concepts must be more thoroughly demonstrated. The actual process must be spoken through beyond the pastor merely applying them to the client's problems. Finally, the third criterion must ascertain whether the client is both cognitively and emotionally ready to move beyond discussion of her immediate problems (at least temporarily) and be able to focus her attention on learning what the counsellor is attempting to teach. To expand, Raabe (2001:154) explains that not only is the relationship directive at this stage, but also more collaborative. He says time spent in this stage will help the client to develop the ability to self-diagnose because they can be helped to discover, and be taught, the numerous processes, techniques and strategies of philosophical enquiry such as:

Giving reason, distinguishing good reasons from bad ones, constructing inferences, evaluating arguments, generalising, using analogies, identifying, questioning and justifying assumptions, recognising contradictions, detecting fallacious reasoning, striving for consistency, making distinctions and connections, (part/whole, means/end, cause/effect), asking questions, listening effectively, making predictions, formulating and testing hypotheses, offering examples and counterexamples, correcting her own thinking, formulating and using criteria, detecting vagueness and ambiguity, asking for evidence, taking all relevant considerations into account, being open to different perspectives and viewpoints, exercising empathy and moral imagination, being sensitive to context, being committed to searching for truth, caring for the procedures of inquiry, and respecting other persons and their points of view.

Pastoral care reflects upon spirituality, where it considers the client's values of the Gospel and the nature of this knowledge upon behaviour. Either the client will want to accomplish the task of sorting their problems out with the help of the pastor and stop at stage two, or there will be some who will want to intentionally learn the skills of how to overcome crisis in their lives and move on to stage three. For example, Pathak and Chaudhary (2012:38) explain that teaching is an 'intentional' act, whereas learning connotes an 'accomplishment' or success act. Furthermore, for some, the values of God's healing in the client's behaviour and crises will be based on occurrences or episodes in life; these clients will only seek pastoral care on an ad hoc basis when the need arises in times of crises and once the problem is solved they are content to move on in their lives. This will result in the therapeutic relationship terminating in stage two.

In contrast, however, there may be some who desire to experience the mutual interaction of how philosophical counselling can actively impact meaningfully upon the skills of the client.

Philosophical counselling in a pastoral hermeneutics of care as an intentional interdependence of relationship between client and pastoral caregiver opens new possibilities. For example, Raabe explains “philosophical counselling is not a solitary or independent cognitive endeavour but is rather the kind of ‘meeting of minds’ in which the interdependence of the client and counsellor as co-inquirers constitutes a more significant locus of cognition than is achievable by any single thinker on his or her own” (2001:155). Yet, at this stage the transition tends to open up a more holistic and objective perspective. An objective hermeneutics is effectively instilled and taught within this context to the client.

Objective hermeneutics is the interpretive process in which the pastor teaches the client to make decisions in life and understand the justification of their use of language. In addition, the interpretation is systemically motivated to help the client more clearly understand their worldviews. In particular, the pastor teaches how the understanding of schemata may indeed reveal the hidden structures of the client’s life. To expand, Raabe (2001:156) explains that ‘objective’ in this sense is not the modernist objectivity of the scientist who sees the world as a wholly separate ‘other.’ Indeed, the process whereby the pastor teaches the client should help to first learn how to work through the phenomenological stance in relation to their life experiences. Furthermore, the pastor is to help the client understand their world and the others who share in the interconnected relationships. However, in terms of spirituality, phenomenology is not where the understanding of experience stops. It is after this investigation has been accomplished that the pastor teaches the client to inquire into their thoughts and beliefs by means of a collaborative hermeneutic investigation. To expand, the hermeneutic investigation will help the client to come to a better understanding of what their own beliefs, values and thoughts about the world mean in terms of the life they presently live, and in relation to the life they can imagine themselves to be living in future. Thus, Raabe says stage three is “the act of intentionally teaching the abilities of the counselor to his client that has perhaps the best potential for clearly differentiating philosophical counselling from psychotherapy” (2001:158).

In sum, it is stage three of philosophical counselling whereby the pastor teaches as the intentional act of directing the client to learn the hermeneutics of care. The pastor’s specific approach in teaching the client is to focus toward understanding their paradigms and schemata of interpretation. It is this starting point that directs the first step toward a more mature spirituality worked out in the transcendence stage following stage three. Indeed, the activity of teaching the client pastoral hermeneutics of care will meaningfully impact on their behaviour in terms of spirituality. Thus, spirituality, which contains the attitude of the person and their value toward the truth of Scripture, is taught by the pastor in developing the guiding principles for behaviour toward the healing of life in the client. It is necessary, however, to reveal exactly what the teaching process involves from a pastoral hermeneutics of care regarding the complex schemas that constitute the client’s uses of words. In particular as it relates and defines self-understanding within the context of the client’s self-

concept and self-understanding. The experiential dimension of the client can also at times be questioned, a notion that will be examined in the section that follows.

4.2.3.1 *Questioning the Bipolarity of the Experiential Dimension*

In chapter three, a description was presented regarding the holistic interplay between ‘spiritual healing’ and the existential threats of guilt, anger, helplessness, anxiety, and despair in terms of the categories of life views. The exchange of crisis for a spiritual hope of healing, in a systemic holistic truth, has been a thread throughout this work. An analysis of the systemic framework of the client happens within a network. We argued that a network is a system of interconnected phenomenon understood as the systemic epistemological issues related to the conceptualisation of the client’s behaviour. Thus, the client should become aware of how to deal with both attitude and aptitude.

The pastor is to teach the client that attitude and aptitude are both related to interpreting the emotional aspect of concepts and schemata as the knowledge held within a person’s own identity and within relationships. For example, Louw says the awareness assessment axis represents the experience of emotions (the affective component) within the network. Furthermore, the sensitivity of the affective dimension deals with the needs, expectations and role functions of the client (Louw 2012:50-51). Thus, this axis relates to the self-understanding of the identity of the client within the bipolar interplay of introspection and inter-speciation worked out through individuality and dialectical tensions in relationships. Self-understanding has a very specific uniqueness to the individual because it relates to their self-assessment and a self-acceptance. In terms of the former, identity is individually assessed, and in the latter it is relationally sustained.

First, the pastor is to teach the client to understand that the significance of self-understanding comes from the perspective of introspection (critical self-insight). In teaching the client the art of introspection, the aptitude of the client’s emotion is revealed and their temperament exposed. Thus, in interpreting these emotions, the client is able to make a detailed self-analysis and assessment. Furthermore, the client is then able to be inspired to an inwardly focused self-insight. For example, Bandura explains that human beings are active, thinking beings that contribute in many ways to their own development (Shaffer 2009:49). It is necessary to note that this self-critique is environmentally directed and has a relational dynamic of interconnectedness that contributes to either appropriate or inappropriate behaviour. As a result of the relational dynamic of being human, the pastor is to teach the client to be objective regarding one’s self-insight. To expand, without assessing the relational dynamic the client may enter the realm of co-dependency (enmeshment). In addition self-insight must create a space that reveals authentic differentiation. For example, Louw (2012:52) describes this differentiation as the critical space of objectivity. He argues that when the client is not aware of what constitutes introspective identity (the questions related to ‘who am I?’), it is possible that it leads to a clinging dependence on the identity of another (smothering). The result is the inability to have a space of communicative introspection or self-evaluation because the client consciously or unconsciously refuses to adapt to a new paradigm because of the dependence on the other.

Pathology of identity, Louw explains, can easily intensify the resistance toward introspection and self-critique by having feelings of inferiority and low self-esteem (Louw 2012:78).

Secondly, the assessment axis of self-understanding, also deals with the bipolarity of inter-spection. This term reveals the self-confidence and trust of the client. The bipolarity of inter-spection deals with the level of self-confidence as evaluated in terms of relationships. A good definition of self-confidence is, “the belief in your ability to perform competently in the face of adversity” (Robertson 2012:255). Furthermore, Louw poses self-confidence in a form of a question: “What gives me confidence and the courage to be who I am within the realm of relationships?” (Louw 2012:75). He argues that the issue of self-confidence specifically designates connectedness and embracement in terms of intimacy (Louw 2012:52). Thus, the positive growth of self-acceptance relates to very specific needs of embracement within a communicative process of mutuality within specific needs and role functions. However, in terms of the unique objectivity of identity, as described above, the client must remain critically introspective as they connect and communicate with others in relationship. Again, Louw (2012:54) explains that without any space for differentiation or uniqueness, self-confidence can experience rejection as a result of hostility or antagonism from the other. However, on the flip side, when the client does not assess self-confidence in terms of the relational dynamics of communication, it can lead to complacency (egoism). To expand, an overestimation of identity can become a problematic reality. Thus, self-confidence without a critical self-insight can easily degenerate into the danger zone of egoism, “a kind of smugness identity” (Louw 2012:78).

In brief, it is important to understand that in this stage the pastor teaches the client about the assessment axis from the perspective of avoiding a purely phenomenological approach to self-understanding. Phenomenology is a stage one process of philosophical counselling, in which the pastor allows the client to describe their story without seeking necessary immediate truth. However, when the client does not move toward an objective hermeneutics and remains within a phenomenological approach, their assessment will remain immature. In this approach the affective component (emotions) reduces the use of Scriptural text as a result of the emphasis on human needs. For example, Louw explains: “If the Gospel is limited to a psychological understanding of humans, then it is completely dependent on the so-called inner human potential. Faith itself is reduced to an ontology of acceptance” (Louw 1998:28). Furthermore, he explains that faith encourages trust in God and creates self-confidence that enables a person to confirm life positively and accept life unconditionally. Thus, the bipolarity of self-understanding is to be taught to the client in the method of objective hermeneutics. To expand, the client can carefully explore the ideas that constitute their particular behaviours. The result is the development of personal resilience into the interpretive pursuit of meaningful ideas. For example, both Raabe (2001:124) and Louw (2012:50-51) express that philosophical counselling is helpful in this pursuit, because more than discourse, its intention is to serve the client’s expressed and discovered needs for various sorts of understanding and change.

4.2.3.2 *Practical Questioning that can be Asked*

The intentional act the pastor takes in teaching the client to process their emotions is taken from the position of resilience. Resilience comes from the Latin word *resilio*. In the original form, the word means ‘to jump back.’ For example, Webb (2013:X) describes resilience as the ability to *bend* instead of breaking under pressure. Furthermore, the word means to have the ability to persevere and adapt when faced with challenges. Thus, the intentional form of teaching is best accomplished by means of resilience where the client learns to ask questions related to themselves. In particular, questions regarding their systemic epistemological frameworks. For example, Robertson (2012: 439-459) suggests that questions should be broken into two categories to identify resilience and the development of it, namely past and present experiences of ideas. These questions are particularly helpful in understanding the ideas regarding the self-insight of the client in terms of their systemic epistemology. Robertson suggests the following important questions that the pastor can assist in teaching the client. It must be noted that these questions are merely guidelines. The process of teaching the client intentionally will differ from client to client. However, these questions give the general interpretation that will reveal the ideas that lie behind the assessment of self-understanding:

- What have been your goals previously?
- What have been the actual outcomes in the past?
- What obstacles did you have to overcome?
- What unpleasant thoughts and feelings do you remember having in that situation?
- What specific attitudes or skills helped you cope with the situation?
- How would you rate your resilience in that situation (0–100%)?
- Why was it not 0%? What strengths and personal qualities helped you?
- If it was not 100%, how could your resilience be improved during similar situations in the future?
- Based on your experience, how might you advise someone else to cope with a similar problem in the future?²³

Based on the answers provided to the above questions, the concepts that come out of these answers can help in the planning of the development of resilience. These can be further developed through the client’s

²³ Robertson (2012:523-538) suggests the following questions regards to anticipating problems and solutions in the context of resilience (questions are modified in this thesis). This is an effective strategy in teaching individuals or client’s the strategy in the hermeneutical task of philosophical counselling:

- 1.) Make a list of problems you might encounter while probing into the assessment axis and empowerment axis in the pursuit of trying to build resilience.
- 2.) Take a moment to brainstorm as many possible solutions to each problem as possible, writing them down in a notebook.
- 3.) When you’ve exhausted all the solutions you can think of, try asking yourself some questions to prompt more. What would you advise someone else to do if they encountered the same problem? What do you think a resilient person would do in the same situation? What do you think an expert, or someone who knows you well, would advise you to do?
- 4.) Consider which possible solutions would be easiest to put into practice and most likely to succeed, and mark them with an asterisk.
- 5.) Keep a record of your responses for future reference, so that you can return to them if you do encounter any problems.

working knowledge of conceptual analysis from stage two. However, the following questions can further assist in self-understanding related to similar events in the future:

- What would be the most helpful attitude to adopt towards similar problems in the future?
- What skills and strategies would it help to develop and use?
- What personal strengths or social resources do you have that might help you show resilience in the future?
- How can you improve these resources and make better use of them?

In fact, further teaching the pastor can employ intentionally in the client is within the framework of Bandura's theory²⁴ of self-efficacy. Bandura's theory is helpful in the assessment axis where the pastor teaches the client to intentionally interpret their ideas. For example, Bandura explains that the sources of ideas are rooted from particular experiences. In addition, these ideas are of particular importance derived from mastery experiences. Bandura's theory²⁵ regarding the 'mastery experiences' is intentional in terms of self-understanding of introspection and constructive self-critique. To expand, mastery experiences refer to the proficiency of the client's efforts related to experiential success. The pastor can teach the client to ask the following questions that reveal experiences of the client:

1. Do you tend to do what you think is expected of you, rather than what you believe to be "right?"
2. Do you handle new situations with relative comfort and ease?
3. If something looks difficult, do you avoid doing it?
4. Do you keep trying, even after others have given up?
5. If you work hard to solve a problem, you will find the answer?
6. Do you achieve the goals you set for yourself?
7. Do you need to experience success early in a process, or you will not continue?
8. When you overcome an obstacle, do you think about the lessons you have learned?
9. Do you believe that if you work hard, you will achieve your goals?

The objective hermeneutical interpretation of role functions require that the client be taught to ask specific questions related to self-confidence. This is the second side of the bipolarity of self-understanding and is the space of constructive self-acceptance that happens within the realm of relationships. To expand, it is the space that allows for role functions to be assessed and for feedback to occur within terms of the client's relationships. The pastor can teach the client to ask the following questions related to their complex

²⁴ The following is adapted from MindTools.com. (2013). How Self-Confident Are You? Improving Self-Confidence by Building Self-Efficacy. [Online]. Available from: http://www.mindtools.com/pages/article/newTCS_84.htm. [Accessed: April 04 2013].

²⁵ "Albert Bandura is one of the leading researchers into self-efficacy. His self-efficacy theory explains the relationship between the belief in one's abilities and how well a person actually performs a task or a range of actions. Bandura says that 'self-efficacy' and 'confidence' are not quite the same thing. Confidence is a general, not a specific, strength of belief. On the other hand, self-efficacy is the belief in one's capabilities to achieve something specific" MindTools.com. (2013). How Self-Confident Are You? Improving Self-Confidence by Building Self-Efficacy. [Online]. Available from: http://www.mindtools.com/pages/article/newTCS_84.htm. [Accessed: April 04 2013].

structures of knowledge, or schemata. These questions can reveal the self-confidence as they happen within relationships:²⁶

- Do you relate to people who work very hard, and still do not accomplish their goals?
- Do people give you positive feedback on your work and achievements?
- Do you have contact with people of similar skills and experience who you consider successful?
- Do you feel positive and energised about life?
- When you face difficulty, do you feel hopeless and negative?
- How could my life change in light of God being a part of it?
- How do I love as I discover meaning in Christ?
- How can I live more in accordance with what I discover in fellowship with other believers?

In summary, Raabe (2001:158) explains that the stages offered in his model are somewhat analogous to various aspects of Plato's cave metaphor: Free floating (stage one) as establishing relationships with the prisoners; immediate problem resolution (stage two) as helping them free themselves from their chains; and the teaching and learning (stage three) as leading them toward the light. Indeed, the assessment axis reveals the emotional and experiential level of the objective hermeneutics of self-understanding and self-confidence in stage three. The hermeneutical focus teaches the client the importance of the systemic network. The value it has for the client in learning how this axis in the network works shows the importance of self-understanding. Indeed, the client is empowered with the resilience of how to interpret the emotional aspect of life meaningfully. In fact, the feelings at the level of interpreting ideas have an integral part in this process. Not only is objective self-insight critical in terms of a person's needs and expectations, but interpersonal skills are also important in the relational focus of role functions upon knowledge because we are created for community. Particularly important is the critical focus on the issues pertaining to faith within the dynamics of the relational self-confidence of interconnectedness. For example, what we believe is integral to the way we feel, think and act. In addition, these faith issues point a person to the normative dimension of life; this is the realm of norms, values, virtues and convictions. Returning to Plato's cave metaphor, Raabe describes transcendence (stage four) as allowing the client to see the Forms.

4.2.4 Transcendence (Stage 4)

The final stage of philosophical counselling is called the transcendence stage. For example, Raabe explains that in stage four, the client and the pastor are discussing and self-diagnosing at a level of transcendence. He describes Dries Boele's definition of transcendence as "primordially a mental affair: it is memory and imagination which enable us to go beyond the immediate reality of experience" (2001:159). Furthermore, Lonergan's definition of the transcendental notions of stage four would be related to the client

²⁶ The following is adapted from MindTools.com. (2013). How Self-Confident Are You? Improving Self-Confidence by Building Self-Efficacy. [Online]. Available from: http://www.mindtools.com/pages/article/newTCS_84.htm. [Accessed: April 04 2013].

and pastor's questions for intelligence, for reflection, and for deliberation (1971:1712). I assume Lonergan would argue that this stage deals with the decision to operate in accord with the norms immanent in the spontaneous relatedness of one's experienced, understood, affirmed experiencing, understanding, judging, and deciding (Lonergan 1971:349). Thus, in stage four, the client is in a position to better see their identity and their beliefs within the larger framework of themselves, their own family, community and the world in the sense of their place within familial, social, political ideologies and structures. Indeed, it is in stage four that I believe the core problem of this thesis is fully realised. The research of the thesis is to discover the impact of paradigms and schemata of interpretation on human behaviour. Thus, transcendence embarks on the journey of normativity in the spiritual cognition of wisdom. Indeed, spirituality frames worldviews, reflecting particular paradigms and the decisions relating to both the eternal and the temporal.

4.2.4.1 *Is it Spirituality or Greater Philosophical understanding of life?*

Spirituality impact upon ideas because it motivates human behaviour and describes the structure of the human mind. These ideas reveal the wisdom of habit and virtue of the human attitude as they impact upon life. For example, Raabe (2001:159-160) explains:

It is the approach to wisdom, "a liberation from the passions, utter lucidity, knowledge of ourselves and of the world" that frees the client from simply reacting to life from unreflective emotion or habit and promotes an enhancement of her "ability and knowledge to distinguish the life that is good from that which is bad," and to choose for herself a course of action that will best suit her own conception of "the good life". It is a shift from attempts to find practical answers to the ethical question, In short, it is the pursuit not of a so-called higher Truth but of greater philosophical understanding.

Certainly, Raabe's explanation of the life of wisdom does not fit the pattern in which we define Christian spirituality; our methodology, as discussed previously is understood within the Chalcedon pattern. Indeed, Raabe is correct that an approach of wisdom frees the client from being subjected to casual or indifferent emotion. Furthermore, the appropriateness of the client's ability to have the wisdom of knowledge can lead to distinguishing between good and bad through direct mature decision-making, yet, the Chalcedon pattern speaks of the indestructible order of asymmetry. Thus, a clear differentiation of unity must be clarified in term of Raabe's pursuit in his fourth stage related to the client having greater philosophical understanding over and above the pursuit of higher Truth. To expand, in practical theology, the pastor is to base a logical precedence of Christian truth over the greater understanding of pure philosophy. However, the indissoluble differentiation of interdisciplinary dialogue between practical theology and philosophical counselling can still reflect upon the philosophical understanding of paradigms. Yet, although there is an inseparable unity between practical theology and philosophical counselling, there still remains a critical complementary tension, which belongs to the salvific centrality of the revelatory Scripture that shapes the moral, ethical and normative meaning of life. Furthermore, such wisdom deals with the action of salvation and healing of paradigms. The fourth stage of philosophical counselling must be understood in light of the Chalcedon pattern.

Raabe's four stages of philosophical counselling clarify the function of the therapeutic relationships between the pastor and client, but it must maintain the Chalcedon pattern. Certainly, the transcendence stage builds upon the intentional teaching of stage three when addressing self-understanding and self-confidence. Yet, stage four involves guiding the spiritual conscious of the client's autonomy and discernment as a model framework in which the noetic life can engage meaningfully; the action of the Gospel points to the dynamics of the human encounter with God. Moreover, this spiritual action is an interaction between God and human beings including the interaction among humans. The transcendence stage is a spiritual interaction. In fact, this notion of spirituality is affirmed by the research of the Noetic Psychology model developed by Dr. Leigh Kibby.

Dr. Leigh Kibby's model reveals a systemic and holistic relationship between spirituality and the psychological, as well as physiological dimensions of our existence. Kibby refers to Victor Frankl's work and argues that spirituality is related to the attainment of meaning, which is a natural inclination. To expand, he explains that lives without meaning suffer existential or spiritual angst. In addition, we also know that emotions generate existential angst and a search for meaning involving the integration of affect and cognition. Moreover, he argues that there is a clear connection between emotions and physiology. Kibby explains that spirituality is inevitably connected to our emotional, intellectual and physiological selves. Kibby asserts that any model of human psychology must include the emotional, cognitive and physiological dimensions of human life with the realisation of our spiritual journey through the attainment of meaning (Kibby 2006:2).

In terms of Raabe's model, the 'transcendence' stage culminates in bringing together all of his previous stages. Certainly, as we have argued, it should be expanded by the logical precedence of Christian truth, but not to the exclusion of the client's philosophical understanding. Thus, Kibby's noetic model is indeed helpful within our terms of the Chalcedon pattern applied to the fourth stage of transcendence. Kibby's model describes the relationships of affect, cognitions, behaviour, values and ethics with the same focus that Raabe presents. However, Kibby includes the spiritual importance of the relationship. For example, Kibby explains two components of the self in his interpretation, namely the Persona (Ego) and Noetica (Soul). With this understanding, the Noetic model is explained as:

... the notion of a relationship between affect (emotions), cognition and behaviour ...the relationship between physiology and emotions ... the physiological connection between emotions and thinking and the contention that emotions and thinking govern attitude and behaviour ... with the inclusions of concepts associated with values, ethics and morals and the relationship between these and spirituality ... (Kibby 2006:4-5).

Kibby's noetic model (see diagram 7 below) depicts the relationship between affect and cognition; values and spirituality; emotions and meaning; and emotions and spirituality, plus the contention that values transform behaviour into the spiritual realm of creating meaning. Kibby explains that the noetic model offers an exploratory platform for embracing the notions of values, ethics and spirituality. Thus, the model of Kibby in conjunction with the philosophical counselling stages of Raabe's model develops into a very

meaningful stage process for pastoral care. To expand, the advantage of Kibby's model for pastoral care is that it addresses spiritual needs and psychological well-being. Furthermore the affect and cognition, as well as the emotions and physiology are taken into account in the same manner as Raabe's stages.

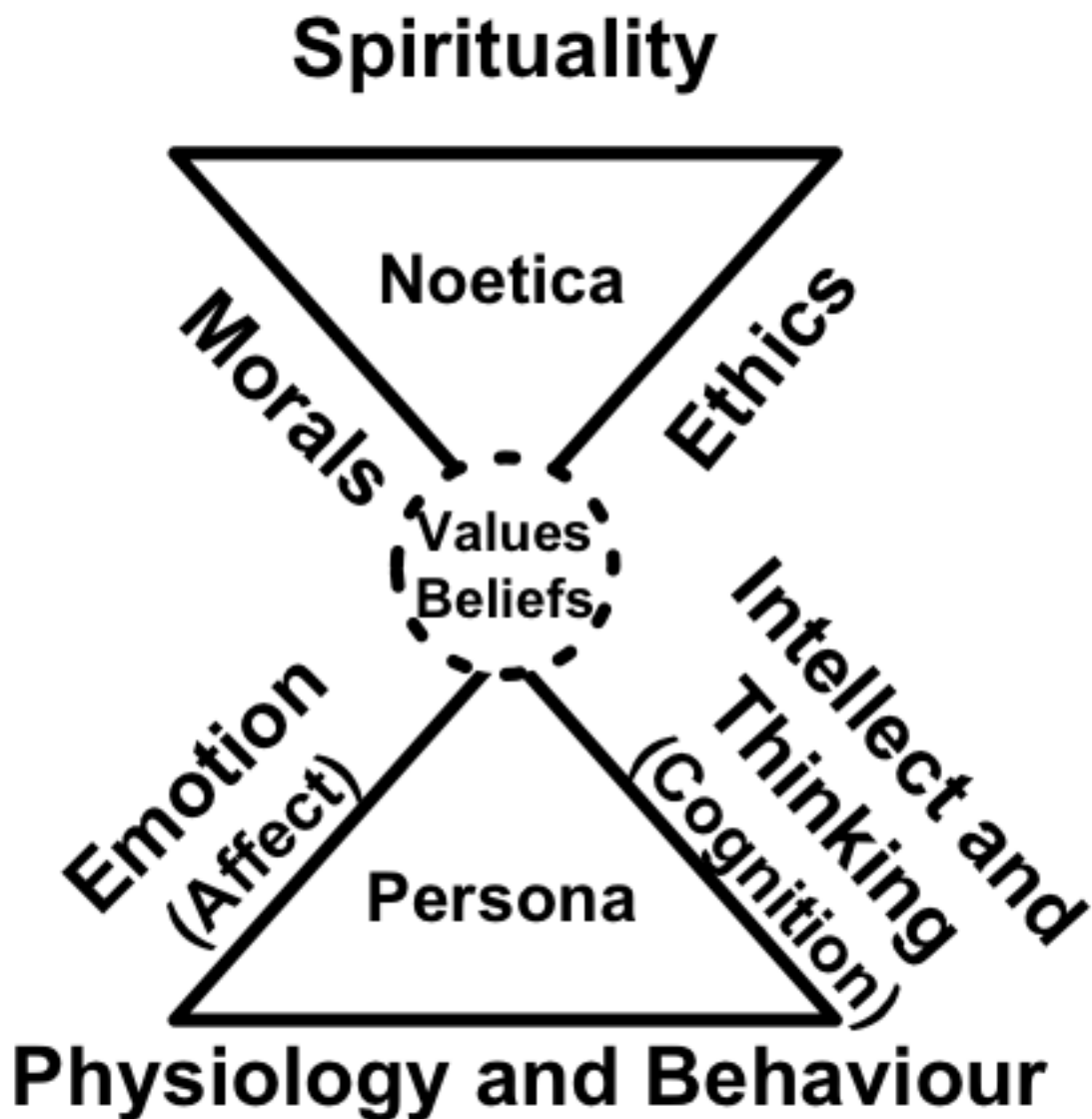


Diagram 7 - Dr. Leigh Kibby's Noetic Model

However, the Noetic model Kibby presents substantially constructs the relationship between affect, cognition, ethics, and morals, and adds spirituality to it. Indeed, this is most helpful in pastoral care because spirituality contains the client's attitude and value toward the truth of Scripture within actual existential contexts as it impacts upon behaviour. In addition, spirituality reaches deeper into understanding the changing knowledge structures of society. Furthermore, spirituality assesses the systemic components, elements, and relationships that form an integrated wholeness of healing. Thus, as Raabe points out, it is in stage four that the client should be encouraged to intentionally evaluate the underlying principles and values that guide their thinking and the "deep-seated, uncritical, egocentric, and socio-centric habits of thought, and

so on, which compromise her ‘network’ or ‘web’ of beliefs or worldview” (2001:164). By means of hermeneutic interpretation, these existential questions can be addressed in light of the forms of paradigmatic convictions and spiritual maturity.

4.2.4.2 *Questioning the Bipolarity of the Normative Dimension*

Raabe describes transcendence (stage four) as allowing the client to see the Forms. For example, Louw presents an important question relating to the realm of norms, values, virtues and convictions in which Raabe describes stage four. Louw’s question states: “What is the under girding theory behind my practice and which idea is shaping my mind within the practice of [philosophical] counselling” (2011:3). Indeed, in the transcendence stage, pastoral care is hermeneutically dealing with the forms of the interpretation of schemata with the client. To expand, related to Louw’s question, the ideas are to reflect on the client’s questions “for intelligence, for reflection, and for deliberation, [that] constitute our capacity for self-transcendence” (Lonergan 1971:1709). In more detail, the client’s paradigms are certainly shaped by their ideas of transcendence as a reflection of the Gospel and their undergirding theory and ideas. Indeed, the impact of these ideas shape their behaviour toward themselves, others, and ultimately God. For example, Lonergan mentions:

As the question of God is implicit in all our questioning, so being in love with God is the basic fulfillment of our conscious intentionality. That fulfillment brings a deep-set joy that can remain despite humiliation, failure, privation, pain, betrayal, and desertion. That fulfillment bears fruit in a love of one’s neighbor that strives mightily to bring about the kingdom of God on this earth. On the other hand, the absence of that fulfillment opens the way to the trivialization of human life in the pursuit of fun, to the harshness of human life arising from the ruthless exercise of power, to despair about human welfare springing from the conviction that the universe is absurd (1971:1722).

In brief, the background to the fourth stage of philosophical counselling clearly focuses on the normative dimension. Thus, the practical application in terms of the methodological understanding of stage four is worked out in the pastoral therapeutic relationship. This relationship happens in terms of the questions related to the client’s noetic ideas of transcendence within the empowerment axis.

Human identity is embedded within the realm of norms, values, virtues, convictions, commitments, belief systems and philosophies of life. This is the firm basis from which Louw describes human identity (2012:75). Certainly, the cognitive knowledge structures take into account the assessment of needs and role-functions, as discussed earlier. This is also apparent in Kibby’s model, where the persona considers the physiological, affective and cognitive. However, the fourth stage of philosophical counselling evaluates the issue of power bearing upon human identity. For example, Louw explains that human identity will find direction in life when the impact of power becomes the driving force (2012:75). Thus, pastoral care will need to work with the client in an understanding of the bipolarities of the empowerment axis regarding autonomy and discernment.

The starting point in identifying and revealing the ideas that constitute the client's power will have already become clear in stage two. To expand, the questions of conceptual analysis follows the procedure of identifying issues of power as it impacts upon the direction of life by analysing the conceptual issues of power. For example, the pastor first isolates the conceptual normative question of focus from the rest of the questions in terms of the uses of words. Secondly, the pastor will apply the techniques of conceptual analysis. Thirdly, conducting a dialogue with the client the main ideas will emerge. Fourthly, both the client and pastor will re-examine the question in relation to previous investigation and list corrections and revision in order to reach the appropriate interpretation. The goal is to ascertain the mental activity in each noetic dimension of spiritual healing. Indeed, establishing and interpreting issues of conceptual power takes place within an objective hermeneutical method that takes into account feelings, interpersonal connecting, goals and beliefs. Yet, this process of interpretation takes place at both the emotional and normative levels of human identity and both must be considered. Thus, the essential reality of stage four is the self-diagnosis of the client and the pastor's assessment related to self-understanding and self-confidence. Certainly, it must also take into account the fundamental relational dynamic of identity related to power.

In terms of philosophical counselling, power issues concerning human identity oscillate between the noetic praxis of intention and motivation with regard to life goals on the one hand, and the practical wisdom of belief systems on the other. This is the polar opposite to the axis of the experiential dimension discussed in stage three. However, the intention of the noetic praxis designates authority and power and is called the empowerment axis. For example, Louw (2012:52) says, authority and power is linked to the internalisation and acting out of norms and values because it brings direction to life. In addition, he explains that the notion of power and authority represents ideas and conceptual patterns of thinking. They interlock with both philosophical and religious issues. Therefore, dialogue around belief systems, convictions, doctrine, and God-images are necessary discussion points in the stage of transcendence. Indeed, the pastoral semantic differential analysis may be useful in stage two when related to exploring the God-images and the resolution of pathological ideologies. However, as a diagnostic tool it is most helpful in the transcendence of stage four. For example, these ideas, including God-images in particular, create the meaning in the life of the client within the context of their world. When we address the issues pertaining to the empowerment axis, the objectives of philosophical counselling reveal the resolution of problems more clearly.

The decision's in settling problems is established within the enhancement of the client's autonomy. For example, the resilience of the client is empowered in this stage to explore the idea of positive coping in light of the wisdom gained. Indeed, the schema of interpretation is a hermeneutical cycle in that the dialogue is an on going and empowering reality of the client to solve future problems. As a result of its hermeneutical cycle, the order is not of priority, yet the interpretation is vitally linked to two important issues: Firstly, the client is to continue their discussion with the pastor. To expand, by helping the client to develop both practical and theoretical knowledge, as well as a particular kind of disposition, it assists the individual toward healing. In a similar vein, Raabe (2001:120) says:

Philosophical counselling should therefore help the client to develop the kind of awareness that deepens self-knowledge and a vigilant moral consciousness. It should help the client to develop the ability to act more autonomously by assisting her in gaining knowledge of how to choose to act more appropriately, sensibly and well. More than this, philosophical counselling should encourage the client to reflect more critically - in the philosophical sense, about her actions and circumstances. ...Furthermore, philosophical counselling should empower the client by engaging her in a critical examination and reconstruction of the events in her life, using insights that arise from her active participation in philosophical dialogue to address her own concerns and, ultimately, to avoid future problems.

Secondly, the interpretation of the client in solving future problems is linked to an awareness of spiritual healing around the dialogue of Scripture. For example, Louw describes the bipolarities of the empowerment axis oscillating between autonomy (responsibility) and sensitivity (pathos) (2012:75-76). In more detail, autonomy addresses the issues of decision making in fostering responsibility and being aware of self-dependence in terms of our doing functions. Again, the enquiry into the ideas of the client regarding their responsibility clarifies how meaning, direction and significance can be reached. For example, Louw argues that the ideas of responsibility enable the resilience of the client to proceed with life in terms of human dignity, as well as a sense of vocation in life (Louw 2012:53). In addition, the dialogue around the concept of autonomy should practically be related to the client's progressive response to crises as dealt with in previous stages of philosophical counselling. The intention is that the client will be more equipped to respond effectively to everyday pressures that surround them. For example, Raabe says that in order for autonomy to develop, the pastor, as well as the client must conduct a reasonably competent philosophical enquiry in order to achieve any sort of worldview interpretation (2001:72). However, this philosophical enquiry is not based on an equal footing between the pastor and client. Thus, by means of pedagogy, the pastor's expertise of knowledge can be passed on to the client (Raabe 2001:95). One point of caution is to be taken into account regarding the autonomy of the client, namely domination and oppression.

In stage four, the client is actively confident to freely find resolution to a problem by means of a spirituality of wisdom. However, there may be disparity in the client's autonomy when it is linked to the attitude of domination and oppression. For example, Louw explains that the moment the form behind the client's idea is shaped by domination and oppression the mind can easily degenerate into an autocratic style. In fact, a client's autocratic stance can result in exhausting relationships. To expand, the frustration of an autocratic identity upon others is the "rigorist and independent self-maintenance at the cost of other or important commitments: a kind of *demanding identity*" (Louw 2012:54, 78). Indeed, at this stage the autonomy of the client should progressively be relying less solely on the expertise and authority of the pastor (2001:32). Thus, the client is able to think autonomously and critically, meaning that he or she is able to rationally investigate the framework of their mind, gain some self-understanding about their behaviour, decisions and experiences, and then influence that framework, when they deem this necessary (Raabe 2001:104-105). In brief, the resilience of client's autonomy establishes strength in their schemas. Such strength is processed by hermeneutically interpreting their paradigms and knowing when to shift positions.

Certainly, philosophical enquiry between the pastor and client creates the autonomous space to deal with pathologies of human identity. Thus, spirituality relates to the autonomous attitude of a person regarding their guiding principles for behaviour. The question still remains how spirituality contains the attitude of the person and ones value toward the truth of Scripture.

Autonomy, as discussed, is the one side of the empowerment axis. Pathos, on the other hand, is the side of the bipolar axis that designates the quality of the client's conative commitment. The nature of this commitment is in terms of motivation and intention. For example, Louw describes the conative component of the client as follows: Firstly, the conative dimension expresses the client's motives behind their deeds (1998:245); secondly, they reveal the client's association between faith and personal motivation (1998:300); thirdly, the conative dimension affirms the purposeful actions of the client (1998:352); lastly, it also reveals the behaviour, action, planning, and decision making within the context of responsibility (1998:353). Thus, pathos addresses the sensitivity of discerning between several options in life in order to act in a wise way (Louw 2012:76). In stage four, the client is not only empowered to think autonomously, but also with pathos or sensitivity.

Pathos addresses the space of giving careful consideration to different options in life in terms of our being functions. In chapter one, we explained that the being functions are that reveals the attitude and aptitude as determined by the incarnation of Christ. For example, the theological idea of an eschatological category relates to what Christ did in His death for our sins and resurrection in establishing our hope through the Holy Spirit. Furthermore, in terms of Christ's redeeming work it is possible that our attitude (*phronesis*) be like that of Christ, based on careful thought regarding our intentions. Therefore, in a substantial understanding of life we must consider the extent of the quality of life regarding what we ought to do in fostering the responsibility of self-dependence in terms of our doing functions. In terms of pathos we must ask responsible questions that reveal how this meaning and direction will affect our being, either appropriately or inappropriately.

It is possible for pathology to set in when our intentions are for selfish gain and manipulation. For example, Louw explains that manipulation sets in when something is used for a selfish need and does not resonate with one's character or nature (Louw 2012:54). In more detail, Louw says when pathos (sensitivity) lacks a normative framework of wise decision making. In addition, when it is based on inappropriate values of beliefs, the client can easily fall prey to a *superficial identity*. Thus, one becomes merely a pleaser on the one hand or tend to respond most often with distrust or scepticism. Interestingly, Louw says the client can become *over-dependent* on external support. The result is that the client forms a kind of *sponge-identity* that hampers the quality of a mature responsible identity (Louw 2012:78). Thus, the client must dialogue with the pastor around the framework of spirituality. For example, pathos is the spirit in which the client can mature in the responsibility of wisdom. Yet, incongruous behaviour or manipulative thinking will lead to inappropriate convictions.

A normative and spiritual framework is the candid opposite of pathological paradigms. The confident dialogue in stage four between the client and pastor should address pathological paradigms more intensely. For example, when the client identifies with the virtue of responsibility and the virtue of wisdom, the assertion of pastoral normative questions creates a dialogical and meaningful challenge. Therefore, these normative questions relate to what Louw (2012:76) refers to as the development of ‘life goals’ and Robertson (2012:912) refers to as ‘values’ that give meaning to these goals. Thus, the empowerment axis addresses the quality of our being functions in terms of “the direction of our decisions; the reason for our motivation; the appropriateness of our responsibility; and the norms and values which determine goal setting (purposefulness)” (Louw 2012:24). Furthermore, Robertson expresses a similar opinion and defines these values as verbal statements of what is most important to a person, which provide long-term and stable sources of personal meaning, purpose and vitality (2012:972). In addition, he explains that values are more fundamental ideals that give meaning and importance to individual goals, and a sense of direction to a person’s actions. Goals, he says, are achievable but values are never finished, they are a lifelong pursuit (2012:1026). Thus, the interplay of the paradigmatic praxis between autonomy (responsibility) and pathos (sensitivity) on the empowerment axis must ask normative questions in terms of existing schemas. It does so in terms of the noetic framework and normative dimension.

Normative questions establish and clarify current values within an objective hermeneutical approach. Indeed, in terms of pathos, when the client faces a pathological paradigm and desires to experience a shift in their way of thinking, then they will be confronted by important questions related to the crises, their decision in the crises, and the consequences of their decision. Questions help to reveal the quality of discernment. Indeed, it is necessary to understand that normative questions are related to stage four in terms of transcendence. However, the empowerment axis does nevertheless hermeneutically interlink with the assessment axis of stage three and should not be separated. In fact, the hermeneutical cycle of stage four will certainly interact with stages one through four. Nonetheless, the following normative questions presented can help in the client and pastoral dialogue in the fourth stage of transcendence:

1. What is ultimately the most important thing in life to you?
2. What do you really want your life to stand for, or be about?
3. What would you most like your life to be remembered for after you have died?
4. What sort of things do you most want to spend your life doing?
5. What sort of person do you most want to be in your relationships, at work and in life generally?
6. If you knew for certain that you only had one month left to live, how would you want to spend the remaining time before you died?
7. If you did not have to struggle with problematic thoughts or unpleasant feelings, what would you choose to spend your time doing? What would you do if you were free from any worries or anxieties?

8. What would you choose to do if you were guaranteed to succeed and knew you could not fail in any situation?
9. Which specific individuals (real or fictional) do you most admire?
10. What sort of people in general do you most admire?
11. What do you admire most about them? How would you label their strengths? (Robertson 2012:1114).

In summary, the fourth stage of philosophical counselling, namely the transcendence stage, is the highest interaction between the client and pastor. It prepares the client for self-diagnosis but still within a close relationship of pastoral care. The level of communication, however, relates to a sharper focus of spirituality in terms of intelligence, reflection, and deliberation. Indeed, all the previous stages are hermeneutically being worked out in stage four. The absolute core focus becomes the discovery of the impact of paradigms and schemata of interpretation on the client's behaviour. Thus, this stage is focused on the self-transcendence of the client. Indeed this is the awareness of the client's spiritual framework. To expand, it takes into account the noetic reality of the relationship between affect, cognition, ethics, and morals, all within the framework of spirituality.

Spirituality is certainly holistic and considers the client's understanding of the values of the Gospel. The impact of the Gospel is worked out around the autonomy and pathos of influence upon the client's behaviour. Certainly, the pastor and client dialogue over the association between faith and personal motivation; the conviction and ideologies of the client are directed toward the maturity of responsibility. This spiritual maturity of dialogue happens in the pastoral encounter related to the responsibility of action upon value and beliefs. In addition, the spiritual maturity in stage four creates a deeper sensitivity in the client and awareness of the Gospel on decisions. Thus, the client has the same pathos of that of Christ. To expand, in stage four the client learns how to give careful consideration in their circumstances. The result is that the client actively confidently lives life by means of a spirituality of wisdom.

4.3 THEOLOGICAL DIAGNOSTIC MODELS IN THE STAGES OF PHILOSOPHICAL COUNSELLING

Pastoral diagnosis is part and process of the stages of philosophical counselling. Indeed, we have delineated the pastoral semantic differential analysis (PSDA) working in both stage two and stage four. For example, we noted in stage two that the PSDA is used within the rhetorical dialogical context of conceptual analysis, where the client seeks to question and explore their God-images. Furthermore, in stage four, the PSDA is an excellent diagnostic tool as it places precise meaning into the God-images of the client's conviction within the context of their world.

However, what further diagnostic models can help in our concluding remarks on the stages of philosophical counselling? Absolutely, there are many avenues one can take. Yet one particular author is noteworthy regarding additional diagnostic models. The work of Donald Capps is most helpful concerning his three meaningful models that can advance the systemic methodology of obtaining knowledge, in particular, in helping the pastor interpret the schemas and paradigms of the client. Furthermore, Capps models also assist the client in the progressive stages of healing toward maturity of faith and spirituality. Indeed, faith and the commitment of religion play a vital part in pastoral care. Thus, the pastoral diagnosis focuses on the interplay between faith and its fields of application within the whole spectrum of anthropological data: The affective, cognitive, experiential, ethical and cultural dimensions of human behaviour (Louw 1998:300). The logic in opting for a systemic approach in assessing the anthropological data of meaning structures remains a diagnostic task of analysing complex schemas. For example, Capps (Capps & Browning 1984:66-69) gives six points in clarifying how pastoral care is to diagnose and arrange the data gathered from philosophical counselling into theological categories of meaning. He says that the theological diagnosis must:

- i. Identify the range of potential causes to focus on the issue of responsibility;
- ii. Discover untapped personal and spiritual resources through encouraging the remembrance of God's faithfulness in the past and living in the hope of God's faithfulness in the future;
- iii. Expose inadequate formulations of the problem by abandoning false securities and vain hopes;
- iv. Assess the problem in terms of the deepest intentions of shared human experience, namely love;
- v. Identify underlying personal motivations that are incompatible with the will of God;
- vi. Bring clarity to the problem as a religious and moral obligation in searching for truth.

Certainly, Capps (1984:69) three models are most helpful as theological diagnostic categories. These forms are the contextual model, the experiential model and the revisionist model. Capps six descriptive points of theological diagnosis discussed above can be divided into the models mentioned. Thus, the contextual model considers Capps diagnostic criteria of point one and two; the experiential model applies points three and four as helpful diagnostic guidelines; and finally, the revisionist model accounts for the fifth and sixth diagnostic points of Capps diagnostic criteria. In fact, the pastor must not apply the models in a rigid or fixed manner according to the specific stages of philosophical counselling. However, the models are indeed most helpful, first for the pastor in gaining clearer understanding of the client's systemic network. Secondly, the models are also most helpful in the later stages and in particular, in stage four of philosophical counselling, when the client's hermeneutical dialogical cycle in the pastoral encounter helps in gaining deeper understanding of their interpretation of schemata.

4.3.1 The Contextual Model

The contextual model includes the first two diagnostic approaches. Capps argues that the contextual model first includes the identifying of the range of potential causes to focus on, in which the client would need to take responsibility. The second issue Capps explains is that in the contextual model, discovering untapped personal and spiritual resources are necessary. Certainly, the dialogical encounter between the client and pastor should focus on encouraging communication around the remembrance of God's faithfulness in the past. Furthermore, the support of knowing that living in the hope of the Spirit reveals God's faithfulness in the future. Yet, how can the contextual model be applied to the stages of philosophical counselling?

Firstly, in the free-floating stage of the pastoral encounter, an overview of the individual's sum total of problems are gradually narrowed down to toward more specific discussion of the client's chosen problem. Certainly, the pastor is to identify the range of potential causes of crisis the individual is experiencing and then to focus on the client's responsibility in those actions. To expand, we explained how pastoral care would need to listen to the many issues the client presents. In addition, in many ways these pathologies the client shares are all linked to a more critical cause or root. The interesting dynamic and task of the pastor should process the client's contextual environment and how it impacts upon the dialogue. In addition, the pastor is also to set an alternative and more meaningful context by drawing the discussion toward the core responsible issues. It is absolutely fundamental that the pastor maintain the integrity of stage one and not coerce their opinions or convictions upon the client. Rather, the context should open meaningful discussion. The first point of identifying the range of potential causes is indeed helpful in interpreting the potential pathologies in the client's framework. Furthermore, by contextualising the problem, not only does it simplify the dialogue between the pastor and the individual, but it also prepares the way for discussion in the later stages of philosophical counselling related to God-images and issues of faith. The discussion is specifically related to the affective, conative and cognitive aspects of the individual.

Secondly, still remaining within the first stage of philosophical counselling, the pastor can encouragingly gain more understanding of the untapped personal and spiritual resources of the client. Certainly, if the client speaks about faith, religion, and God-images, the pastor should encourage the remembrance of God's faithfulness in the client's past. However, the contextual method is within the context of listening to the client and not imposing the pastor's theology into the discussion. To expand, by looking to the client's past remembrances of God's interaction the pastor is able to mindfully assess the potential conceptual issues. Thus, the contextual model is certainly helpful in broadening and at the same time narrowing the story the client is sharing. Indeed, it helps the pastor to be mindful of the whole description, as well as in taking notes of exactly what the words are the client is sharing.

In brief, the first two points Capps emphasises are contextual because "it is primarily concerned to place the problem in a meaningful context so that it may be dealt with more effectively" (Capps & Browning 1984:69). Indeed, it does so by encouraging us to look for the potential causes of the problem and looking at

the spiritual resources and frameworks that constitutes the client's context. However, there is yet another model that can be applied to the stages of philosophical counselling, namely, the experiential model.

4.3.2 The Experiential Model

The experiential model takes the next two diagnostic approaches into account. Capps third point of diagnosis is to expose inadequate formulations of the problem by abandoning false securities and vain hope. The fourth point is in assessing the problem in terms of the deepest intentions of shared human experience, namely love. The question is how this can be applied to stage two of philosophical counselling, specifically the immediate problem resolution?

The experiential model approaches the client's problems from the perspective of their actual experience of the crises. For example, Capps explains the difference between the contextual model and the experiential model. He says the former, 'looks around', where the latter, 'looks more deeply into ourselves and others.' In more detail, Capps says that the experiential model invites us to engage our deeper selves and the deeper selves of others. For instance, the client can come to recognise that even though engagement in the problem is often more painful than satisfying for ourselves and others, it ultimately results in the even deeper experience of the grace and love of God (Capps & Browning 1984:70). Indeed, the approach of the experiential model asserts two valid principles. The first is abandoning false securities and the second is in deepening the experience of love.

Firstly, the immediate problem resolution of stage two is the untangling of incomprehensible and puzzling existential threats upon the clients life. It is absolutely necessary that the pastor interpret the cumulative and progressive meaning of the client regarding their schemata of interpretation. Previously, we noted that the client's memories hold complex networks of interlinked conceptual categories and experiences. Naturally these networks are understood as the schemas of the mind within the holistic expression of living life. In addition, these schemas are like sorting devices and contain the forms of the client's generic and collective knowledge. Certainly, the way of increasing the client's understanding of their schemata is by means of the pastor's analysis of their concepts. Therefore, the client will dialogue with the pastor in exploring the actual uses of their words within their experience of life. The client is able to come to a clearer understanding of false securities within the interpretation of life. The result is the process by which the client begins to abandon these false securities. Interestingly, the acknowledgement of the client's understanding of their schema's also sets the pastor's agenda for meaningful discussion, should the client wish to move to stage three and four of the philosophical counselling relationship. The experiential model will display the attitudes, as well as the aptitude of the client's self-understanding in terms of habitus. Furthermore, the experiential realms of networking may also reveal some noetic patterns be they appropriate or inappropriate. Yet how does Capps experiential model deepen the experience of love in the client? The answer is developed further in the third stage of philosophical counselling as intentional teaching.

Capps experiential model is based on the assessment of the problem in terms of the deepest intentions of shared human experience, namely love. To expand, the fourth criterion of Capps diagnosis directs the pastor to assess the client's objective understanding and the justification of their use of language. However, the interpretative process is in teaching the client to be motivated to help understand his or her own worldviews more clearly. Indeed, the significance of self-understanding comes from the perspective of introspection but it must be based on love. In addition, the client must be aware of self-confidence believing in their ability to perform competently in the face of difficulty. Yet, this self-confidence is also based upon love. Thus, in the third stage of learning and teaching the client and the pastor assess the problem in terms of the deepest intentions of love as a shared human experience. Indeed, this is the Biblical commandment: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "Love your neighbour as yourself." There is no commandment greater than these" (Mk. 12:30 NIV).

In brief, in plotting out the systemic network, the pastor exposes inadequate formulations of the problem for discussion by helping the individual to decide to abandon false securities and vain hopes. It is stage two of philosophical counselling (immediate problem resolution) that allows the pastor to listen for clues in what the client means. In stage three, the discussions and discovery of love as the commandment of God assess life experientially but does not lead to humanistic and hedonistic worldviews in the process of healing. Indeed, the criterion that Capps presents sets the precedence of looking at life from a Scriptural perspective. Finally, the foundational communication of love in terms of God's commandment lets the experiential assessment move to the last stage of transcendence in philosophical counselling. In Capps phrase of theological diagnosis, he terms this the revisionist model.

4.3.3 The Revisionist Model

The revisionist model encourages the client and the pastor to look at the problem from a new perspective. For example, Capps states that the first point of the revisionist model speaks of the underlying source of the problem not being what we have perceived it to be, while the second point says that our angle of vision on the problem is wrong. He argues that the problem needs ultimately to be viewed from God's angle of vision. He explains that the new perspective may be humbling and chastening because our sins and stupidity are thereby brought to light, but it overcomes deception and illusion. Indeed, he rightly describes that the goal of the Christian life is to leave deception and follow after truth (Capps & Browning 1984:70). The category of diagnosis in the revisionist model set out the culmination of the systemic network of analysis.

Stage four, transcendence, is where philosophical counselling opens the inmost communicative relationship of systemic spiritual healing. For example, at this stage the client is more readily able to see themselves and their beliefs within the larger framework of themselves, their own family, community and the world in the sense of their place within familial, social, political ideologies and structures. Certainly, the

revisionist model poses theological diagnostic question in what Capps defines as ‘what God’s will is in our life?’ In more detail, Capps sets the essence and meaning of the diagnosis around identifying the underlying personal motivations that are incompatible with the will of God. Interestingly, as the fourth stage of transcendence deals with the noetic bipolar model of freedom on the one hand and wisdom on the other, the issue of responsibility is again prominent. As pointed out earlier, Capps first diagnostic statement is in the client identifying the range of potential pathologies related to their current responsibility. The engaging authenticity of the stage of transcendence no longer identifies the client’s pathology to open discussion as an immediate resolution. Rather, the client is now in the position to self-diagnose. Furthermore, through the pastoral encounter the client is able to take responsibility to discover the will of God in the pathology. Thus, the noetic dimension of stage four deals with the conscious awareness of one’s environment, as well as the commitment of faith of the client. The revisionist model is deeply hermeneutical regarding the spiritual healing of the client’s paradigm.

The profound hermeneutical challenge of transcendence acknowledges how dependent the client is in engaging at the level of attitudinal wisdom. To recall, this wisdom, known as *phronesis*, is the careful consideration in which the person seeks to understand the will of God upon the true and full meaning of life. Capps presents his sixth criterion of diagnosis from the perspective of bringing clarity to the problem as a religious and moral obligation in searching for truth. To expand, the client’s problem should at this stage seek the nature of knowing God’s will is wrestling with the Gospel over the problem. Furthermore, the revisionist model shifts the attempts to find practical answers to the problem toward a more ethical stance. Thus, the task of asking the right questions related to knowing God’s will deepen our spiritual maturity.

In brief, the revisionist model places the importance on the norms and values of life. The method insists that the client and pastor continually assess life in the goal of developing spiritual maturity. The two theological diagnostic statements that Capps makes is a reminder that transcendence stage is about identifying motivations, clarifying intentions, seeking the will of God by shifting paradigms of pathology.

4.4 CONCLUSION

The chapter has described the stages of philosophical counselling in revealing how a pastoral hermeneutics of care can assess the impact of paradigms and schemata of interpretation on human behaviour. The stages are indeed hermeneutical when interpreting concepts, schemas and paradigms. In stage one, the free-floating stage, the emphasis has been to understand the needs of the client. Furthermore, the pastor’s listening ear is given because the client’s narrative reveals most clearly existing problems. The dialogue between the pastor and client is contextual as it relates the problem in terms of the framework of the client. In this manner the pastor can effectively encourage the client to look at the potential causes of the problem.

Stage two deals with the immediate problem resolution and has a more investigative approach. The purpose is to analyse the concepts that the client identifies as critical. The pastor questions the concepts of the client and interprets the uses of their words as it relates to the foundational text of the Christian faith. The experiential model deals with broadening the client's narrative in prescribing alternative possibilities to the false securities they may have. It is the preparation of helping the client understand how a systemic analysis can assist in healing.

In the third stage, the pastor teaches the client as the intentional act of directing them to learn how to interpret their own problems relating to the experiential level of life. To expand, the assessment axis helps the client to understand the intention and discovered needs and expectations for understanding and change. Thus, objective hermeneutics of self-understanding and self-confidence within the context of a systemic network develops resilience. Indeed, resilience within the client anticipates more confidence regarding what the client believes to be integral to the way they feel, think and act. Furthermore, the issue of resilience is discovered in terms of love for God, neighbour and oneself and thus, the development of life from a Scriptural perspective.

Finally, the fourth stage of transcendence focuses on the normative dimension of life. The revisionist model places the importance on the norms and values of life in terms of identity. In more detail, this stage upon identity is enhanced by the empowerment axis relating to the values, virtues, convictions, commitments, belief systems and philosophies of life. Furthermore, the client's problems are to be questioned in light of the noetic bipolarities of autonomy and discernment. Thus, the impact of the Gospel addresses the autonomy or independent ideologies of the client related to the pathos of carefully considering their circumstances in light of the Gospel. Certainly, the revisionist model helps identify the client's motivations and intentions in terms of the will of God. The outcome is that the client's shifting of pathological paradigms makes way for a life of wisdom that ultimately results in spiritual healing.

CHAPTER FIVE

RESEARCH FINDINGS AND CONCLUSION

5.1 INTRODUCTION

This chapter will express the final remarks regarding the objectives set out in this thesis by summarizing the previous chapters and the importance of philosophical counselling. The limitation of study and potential areas of further research follow the discussion.

The background of spirituality and crisis is certainly necessary in classifying the existential threats of pathology in a systems approach. Such an approach keeps the pastoral encounter within the perspective of hope in crises. The emphasis of philosophical counselling and pastoral care in the Chalcedon pattern will build upon these principles so that the pastoral caregiver can relate the dynamic relationship of the Gospel with the healing of life. Thus, the knowledge of appropriate and inappropriate God-images facilitates the assessment of paradigms in a hermeneutical approach. Furthermore, the interaction of spiritual healing on the existential threats of life in the stages of philosophical counselling is to be worked out holistically. Indeed, spirituality must deal with changing epistemologies, as it affects all of life within the context of community. For example, Dallas Willard explains that an important aspect of spirituality is the process through which the embodied/reflective will take on the character of Christ's will. He explains, "When we speak of spiritual formation we are speaking of the formation of the human spirit. And the spirit is the will or the heart and by extension, the character. And that, in practice, lives mainly in our bodies" (Willard n.d.). Thus, in our concluding remarks it is necessary to be reminded that spirituality constitutes the worldviews of individuals and culture. In addition, it reflects a person's particular paradigms related to a Christian understanding of God.

5.1.1 The Background of Spirituality and Crisis

In a broad brushstroke the research of philosophical counselling in theory formation for a pastoral hermeneutics of care has focused on a very particular problem. Indeed, the concern has been posed in realising how philosophical counselling can meaningfully approach and interpret human behaviour. Certainly, not philosophical counselling in its own rights, but first and foremost the interdisciplinary relationship with pastoral care attending human spirituality and behaviour. Thus, the indispensable relationship that philosophical counselling and pastoral care have in understanding human behaviour has focused very particularly on the impact of paradigms and schemata of interpretation. For this purpose, the encounter of themes and ideas associated with existential threats remains the focal point in which the pastor is to interpret the client's concepts. Moreover, recognising the incongruity of the client's perception and comprehension of a particular pattern are best interpreted within the framework of the client's spirituality. Interestingly, when schemas are violated they reveal specific conceptual systems of convictions that will certainly contain the influence of faith affirming or repudiating upon the client's prevailing spirituality.

Thus, the client will more than likely seek therapy in order for a diagnosis of their current spiritual frameworks to potentially render a more meaningful life.

This thesis has sought to explain spirituality as an essential phenomenon to human life because it constitutes the worldviews of individuals and their relationships in culture. Indeed, spirituality contains the attitude and values of existential life situations. To expand, spirituality reveals the client's guiding principles for behaviour seeing knowledge structures, what we term schemas, challenged by new knowledge. Certainly, contemporary culture imposes itself upon the specific values of a person's self-identity, particularly when society's values degenerate. For example, the experience of the client's epistemological problems is affected by existential threats and impress upon the conceptualisation of their behaviour within the context of community. Thus, the research has focused on significantly working through the phenomena of the client's systemic epistemological crisis. The phenomena, in particular, regard the concepts that inappropriately burden the client's behaviour in a systemic holistic way.

The analysis of a systems approach has been noteworthy because the current paradigms that motivate the meaning of human behaviour are affected by many circumstances. To expand, the interrelationships and interconnections upon meaning are determined by people and the state of affairs in one's life. Furthermore, because a systems approach reveals the internal relationships between the person and the world, two important factors are to be continually assessed regarding the client's spirituality in pastoral care.

Firstly, the aspect of the client's awareness of God's presence and God's grace should be assessed. Indeed, spirituality considers the values of the Gospel upon life. In addition, it is the proclamation of the faithfulness of God in human life. In more detail, the Gospel administration is eschatological because it deals with the ultimate hope of human life in terms of Christ fulfilling the will of the Father regarding the cross and resurrection for the atonement of humankind. In addition, the Holy Spirit constitutes the guarantee of enjoying the fullness of eternal life the moment the person believes in the power of the work of Christ in His suffering, death, and resurrection. Assuredly, Christian hope is the awareness that the Holy Spirit brings meaning to one's future reality. Furthermore, it is the Holy Spirit that draws us into relationship with God the Father. Therefore, the client is to be directed to maturity in their understanding of the Holy Spirit. Again, this maturity is the Holy Spirit's working in the client's will to take on the character of Christ's will in heightening gratitude and joy. Such affirmation and truth in the life of the client creates the courage of facing the future with hope.

Secondly, the aspect of the client's awareness of their behaviour is related to their spirituality; indeed, the meaning of the client's spirituality is also in the knowledge that influences their behaviour. In fact, spirituality does not alter behaviour in the general sense of being good or bad, but specifically, the nature of knowledge upon behaviour. In addition, the nature of the client's knowledge on their behaviour pertains to their systemic epistemological issues. To expand, the client's cumulative knowledge relates to specific convictions of conceptualisation significant to their behaviour. The results disclose the attitudes of value pertaining to the life issues of the client's existing paradigms as the guiding principles for behaviour.

However, the client's behaviour is also affected by their concepts of self-understanding connected to the fact of life working as a systemic network. This self-understanding refers to the particular aptitude of the client. For example, the commensurate aptitude of self-understanding significantly relates to the identity and confidence of the client and thus on their behaviour. Furthermore, the client's aptitude is the qualitative condition of their subjective behaviour as meaningful acts toward his– or herself and their relationships. Thus, we understand that spirituality pertains to both attitude and aptitude as *habitus*. Interestingly, *habitus* relates to the client's complex networks of interlinked conceptual categories and experiences that are comprised of interconnected cultural encoding influencing their lives. In addition, as *habitus* forms the theories of a person's attitude and aptitude, the thesis asserts a holistic Christian spirituality. Thus, the focal point is not only on the knowing functions and the subjective actions of the client in society; indeed, the client's meaning in life also seeks direction and significance as a teleological pursuit because we are created to seek higher meaning. Therefore, the client frames faith within their mind around important themes and ideas to create meaning in living life. In fact, these ideas relate to very specific God-images that impact upon the client's behaviour. However, the research has shown that the search for meaning is not isolated from knowledge and subjective action, but is rather linked to culture and societies' God-images. Thus, the spirituality of the client involves a hermeneutics of interpretation. The client faces the challenge of interpreting their schemas, or ideas to reveal their particular meaning, especially in times of crisis. Furthermore, the meaning of spirituality acknowledges that the client's schemata of interpretation will either be rationally appropriate or inappropriate. Again, the thesis described hermeneutics as the interpretive method of diagnosis whereby pastoral care and philosophical counselling seeks to understand the complex structures of the client. Thus, pastoral hermeneutics probes the knowledge structures of the client's concepts to interpret the attitude of truth. Moreover, pastoral hermeneutics also examines the client's aptitude of self-understanding and self-concepts to reveal their faith in terms of God-images. The method of interpreting the philosophical nature of a person's crisis is by assessing their systemic God-images.

Again, the interpretive approach of hermeneutics has specifically been to focus on the assessment of schemata of interpretation on human behaviour. Furthermore, this interpretation has been to attempt to understand these ideas within the client's paradigmatic framework. Certainly, the clearer the meaning structures are defined within a dialogical discussion between the pastor and client over the concepts and identity of the client, the more objective and realistic the outcome. The method of objective hermeneutics will certainly be to interpret the hidden experiential action and comprehension in which the client structures their meaning on a day-to-day basis. In fact, hermeneutics consistently reaches the interpretive outcome to reveal spirituality as cumulative and progressive. For example, spirituality is firmly associated to the verbal expressions the client holds within their systemic network. Furthermore, it reveals how the client understands themselves and others within their social world. Spiritual wisdom certainly guides the client's thinking toward a healing of life within a holistic perspective. Spirituality discloses how depended human beings are on God for their significance. Certainly, the desire of humankind is to feel wanted and needed in

order to live with dignity. However, a person also wishes to have a function in the world in contributing toward a more meaningful life. The client is to develop a hermeneutics of spiritual wisdom because when life is derived from a Scriptural faith perspective then their worldview matures.

In brief, when a person's spirituality, made up of their interconnected opinions and beliefs are challenged, they encounter a crisis. Moreover, when the client suffers an existential threat such as despair, anger, helplessness, anxiety and so on, the meaning of life is challenged. It is at this point that the phenomenon of crisis commences. To expand, these phenomena are twofold: Firstly, the client is confronted with specific opinions of knowledge they believe to be true regarding the nature of the actual problem being experienced. In fact, it is at that moment that the crisis in the client's life provokes resolution whereby they seek the help of pastoral care. Secondly, the client must move through the stages of philosophical counselling and pastoral care to attend to the systemic epistemological issues of the actual problem. These concerns are related to the conceptualisation of the client's behaviour regarding the problem. Furthermore, they require a pastoral assessment of their God-images because it impacts upon the paradigms of spirituality and thus, on their meaning of life. Philosophical counselling and pastoral care work together to deal with these concerns that the client faces.

5.1.2 Philosophical Counselling and Pastoral Care in the Chalcedon Pattern

The assertion has been that philosophical counselling and pastoral care, although distinct disciplines, converge in the Chalcedon pattern. We defined what philosophical counselling means and how this modality transforms the intensity of spiritual healing and human wholeness. Furthermore, we sought to accomplish the role and relationship that philosophical counselling and pastoral care present in the human quest for meaning and purposefulness in life. Indeed, we argued that philosophical counselling, in its relationship with pastoral care determines the strength of the noetic dimension of life and the ordering of conceptual values of orientation based on the Gospel's administration. For example, philosophical counselling and pastoral care consider the noetic importance in the pluralistic culture of relationships of affect, cognitions, behaviour, values and ethics. However, the spiritual component must be sustained. Certainly, the noetic measure of pastoral care refers to the soul as the whole person, reflecting a holistic approach to care. In addition, the noetic considers the soul as the centre of life directed to God in the framework of relationships. The core task of the two disciplines, philosophical counselling and pastoral care, although they can be clearly differentiated from one another and are quite distinct, is the interpretation of the paradigms and schemata of interpretation on human behaviour in terms of the assessment of God-images, and life views. Indeed, the client's complex structures of words constitute schemata as patterns of thought. When these thoughts are ontologically inappropriate, they result illness and crises. Yet, the process of pastoral care and philosophical counselling was presented in the convergence of the Chalcedon pattern.

The Chalcedon pattern sets the interdisciplinary relationship in motion as an indissoluble differentiation beyond separation or division in an indestructible order of asymmetry. To expand, we argued

that the unique interdisciplinary relationship between philosophical counselling and pastoral care is focused on the intention and motivation of fostering new ways of thinking within the client's belief systems. Thus, regarding the aim of the interdisciplinary methodology, it seeks to work out how the knowledge of the cross and resurrection in the guiding of the Holy Spirit's action reveal the potential of healing paradigms within the client. Certainly, the very specific intention of pastoral care is the interpretation of schemas and unveiling of existing paradigms to reveal pathological conviction so that healing, within the stages of philosophical counselling, can take place. Furthermore, the Chalcedon argument was presented in revealing that the indissoluble differentiation remains a solid and stable platform where both philosophical counselling and pastoral care can be brought into formal relationships. Indeed, the interdisciplinary relationship considers specific forms of knowledge from different vantage points that should not be confused with one another. However, the contribution of each, one philosophically sought, and the other theologically explored, is accomplished in unity and supplementary to one another. In fact, it would be illogical to separate the unity of philosophical counselling and pastoral care in the interpretation of schemata. Certainly, the strengths of each discipline deals with the systemic epistemological pathologies from the perspective of restoring the healing hope of life. However, we argued that it is critical that practical theology keep the Gospel perpetually indestructible in the order of the interdisciplinary relationship. In more detail, the indestructible order of asymmetry maintains that the Gospel reveals how pastoral care has a logical precedent upon the spiritual formation of the client's conceptual development. Indeed, the client's conviction and quality of life are very significantly dependent on God for meaning and significance in life.

In summary, the following objectives were made: Firstly, the Chalcedon pattern sets the framework for critical dialogue as a hermeneutical method of dealing with conviction and the need for spiritual healing. Secondly, the Chalcedon pattern deals with existential threats and pathologies by discerning the shadow side of distresses by attending to Scriptural relevancy upon crisis. For example, the client's framework of forms influences paradigms and schemata of interpretation. Indeed, raising the question about the essence and meaning of life related to God's interaction could help people mature through the complexities of life and effect change within human behaviour. Thirdly, concerning the application of Scripture, the Chalcedon pattern is qualitative because the eschatological dimension of life defines meaning in terms of Christology and Pneumatology. Certainly, the cross, resurrection, and ascension are all focal points of the theological relationship of the Godhead in the human life. In addition, the Holy Spirit ushers in an ever-meaningful expectation of hope that starts now and continues eternally. Fourthly, the Chalcedon pattern creates the space for the interdisciplinary stages of philosophical counselling to take place. For example, exploring the cognitive themes but maintaining the metaphorical meanings and theological God-images of the client keeps things in balance. The emphasis of the Chalcedon pattern is fundamental in the stages of philosophical counselling because it maintains the indestructible order of asymmetry. To expand, the professional approach in interpreting the concepts and schemata of client's threats and crisis must not pursue meaning of life in terms of a greater philosophical understanding over and above the pursuit of higher Truth. Our

research explained that pastoral care must maintain a logical precedence of Christian truth over the greater understanding of pure philosophy. The criteria must declare the salvific centrality of the revelatory Scripture that shapes the moral, ethical and normative meaning of life.

5.1.3 The Interaction of Spiritual Healing on the Existential Threats of Life in the Stages of Philosophical Counselling

Pastoral care and philosophical counselling focus on the text of the client. The research has shown that spiritual healing can only come about when the client's God-images are understood within a systemic network. Certainly, the pastor is to reveal the crisis of the client with regard to their essence and meaning through dialoguing around God-images, firstly, in the context of experiential structures of knowledge and then secondly, by objectifying the convictions of consciousness. To expand, God-images are linked to the theological concepts of the client and their understanding of life. The threats of anger, aggression and frustration; helplessness and vulnerability; anxiety; and doubt, despair, and dread are all forms in which the client demonstrates meaning. Thus, the pastor must assess these issues in a holistic way related to the client's attitude and aptitude of life. The description of the pastoral semantic differential analysis was previously described in terms of assessing the habitus of the client. Indeed, the dialogue will reveal the meaning of the client's words and reveal descriptions of faith as either appropriate or inappropriate terms. The pastor will consider the client's worldviews and belief systems in recognising the client's conceptual cognitive associations of God-images as it happens in the stages of philosophical counselling.

The first stage of philosophical counselling is known as the free-floating stage. In this stage, the pastor focuses on the client communicative needs. In fact, dialoguing may not be easy for the client because of the crises. In cases of difficulty, the pastor should help the client to understand what the problem potentially could be without assertive expressing their opinion. Accordingly, the pastor must understand the client's uses of words and convictions precisely. In addition, the client will anticipate empathy and patience in the pastoral encounter. Moreover, the client will not necessarily want to experience the healing transformation yet, but rather cast their emotions and feeling off. Definitely, the exact reason for the client seeking pastoral care is in the help they will receive in enlarging the complex structure of the circumstances. Hence, the summation of client most urgent crisis can be narrowed to a very specific area of discussion. When the client is content to focus on the particular issue agreed upon, then the pastor could direct them to the care of stage two.

The second stage of philosophical counselling is recognised as the immediate problem resolution of pastoral care. To expand, in stage one a clear directive approach to the client's problem is identified. Still, the problem may be experienced as the analogy of an incomplete and frustrating puzzle. Moreover, in dealing with the client's problem the pastor will require to research the systemic nature of the client's concepts. The research thus asks appropriate and definite questions regarding the specific conceptual problem. Furthermore, because the dialogical encounter spotlights very particular issues, the actual and

possible uses of the client's words must be considered. There are indeed techniques in understanding the client's uses of words. For example, these techniques are related to model cases, contrary cases, related cases, borderline cases, invented cases, social context, underlying anxiety, practical results and results in language. The purpose of asking questions and applying the conceptual techniques regarding the client's crises is to bring more sense to the dialogue. The pastor is certainly able to assist in the interpretation of the client's understanding in terms of the objective hermeneutical approach of care. In fact, using the analogy of the puzzle, the client's dialogue should now be identifying and understanding the puzzle's unique parts. Thus, the motivation of debate between the client and pastor over the puzzle pieces being put together can settle the crises. Yet, the pastor also directs the client in more intense conversation around values and beliefs. Should the client desire to develop the skill to work through resolving problems for themselves, then philosophical skills will be taught within a theological framework. Indeed, we can appreciate the Chalcedon pattern, discussed earlier, at work as stage two makes way for the teaching and learning aspect of stage three.

The third stage of philosophical counselling is the process of teaching the client to understand the systemic analysis of life views. In this stage, the client learns how the objective interpretation of emotional and experiential factors impact upon life meaning. Indeed, the assessment of self-understanding and self-confidence are eminent aspects of critical awareness regarding needs, expectations and role-functions. Applying the previous stages of philosophical counselling, the client is more readily able to deal with specific issues related to who they are and their interconnectedness within relationship to others. Therefore, identity is nurtured in the scriptural understanding of the uniqueness of humankind created in God's image. Furthermore, identity is fostered within the community of metaphor and forms. The learning of metaphor, symbols, god-images and forms upon human life moves yet a stage further. This fourth stage is also known as transcendence.

The fourth stage of philosophical counselling is the apical communicative exchange between the client and pastor, which does not exclude the dimension of transcendence. Certainly, the pastor guides the dialogue and spirituality of the client, yet the client is far more active in meaningful self-diagnosis. As previously mentioned, all earlier stages of philosophical counselling are applied. The client is far more aware of life values. Indeed, the processing of cognitive decisions is keenly grasped by a responsibility to the Word of God. Freedom discovered from the administration of the Gospel upon schemata of interpretation direct the client's behaviour. The schemata as complex structures are empowered by the noetic intellect of cognition, ethics, and morals, all within the value framework of spirituality. Thus, self-dependence is the quality of evaluating the convictions of the client's heart in terms of self-diagnosis. However, the pathos of suffering and existential threats creates a deeper sensitivity in the client toward an awareness of the Gospel upon decisions. Indeed, conscientious attention of the client is far wiser to discern the need to shift paradigms as a result of pathology. Furthermore, the client is confident in God's grace to acknowledge how God is directing their life toward the meaning of hope in life. Certainly, spiritual healing

can only come when a person is aware of how current knowledge impacts upon life and how one accepts, lives, and comes to terms with that current and particular framework of meaning. Finally, this life of spirituality considers the understanding of values of the Gospel as it impacts these knowledge structures upon behaviour. The shift of paradigm is ultimately the clarity of resolving problem in terms of the truth of Scripture. Indeed, it changes the stance of the impact of paradigms and schemata of interpretation on human behaviour. Furthermore, it certainly is an issue of spirituality that considers the values of the Gospel upon life and its impact upon human behaviour.

5.2 LIMITATIONS OF STUDY AND POTENTIAL AREAS OF FURTHER RESEARCH

The study of philosophical counselling in theory formation for a pastoral hermeneutics of care has been largely methodological. To elaborate, we have extensively researched the way in which knowledge can help the spirituality and healing of clients in the perspective of crisis. However, the underlying principles of the thesis relating to the impact of paradigms and schemata of interpretation on human behaviour can also be further studied from philosophical standpoints. Research of the paradigms and schemata of interpretation can be carried out either from continental or analytical philosophy.

The study should reveal interesting hermeneutical outcomes upon the study of language and linguistics related to the impact of paradigms and schemata of interpretation on human behaviour. For example, Thiselton, in his book *New Horizons in Hermeneutics* (1992), refers to a number of authors that start their hermeneutical research based on the philosophy of language and philosophical linguistics. To expand, Thiselton (1992:347) refers to Paul Ricoeur's work regarding hermeneutics as a method. For Ricoeur, the interpretive study of language was the common ground of Wittgenstein and English linguistic philosophy. In addition, Ricoeur was particularly interested in models that were drawn from linguistics in the context of structuralism in France. For example, Ricoeur believed that linguistics and semiotics were integral to the interpretation of texts. However, Thiselton mentions that Ricoeur's detour into structuralism had damaging effects on his theory on textuality (Thiselton 1992:348-349). Thus, if continental philosophy and structuralism is not necessarily the best hermeneutical approach, is analytical philosophy then a better starting point?

In their study of hermeneutics, Habermas and Karl-Otto Apel both turned their attention to the linguistic philosophy of the later Wittgenstein and Austin and to speech-act theory. For example, Habermas argued that the foundation of social science is located in the theory of communication. To expand, he believed the three roots of communicative action in the propositional, the illocutionary, and the expressive. In addition, Habermas understood that the theory of communicative action concerns the relation between social practice, intersubjectivity, language, and system, as seen in terms of a linguistic-behavioural paradigm (Thiselton 1992:386). Furthermore, the hermeneutical tradition, including the speech-act approach of Wittgenstein and Austin, stressed the subjectivity of the human speaker and the addressee as agents who

share a life world shaped by shared horizons and common behavioural situations. However, Thiselton explains that some account must also be taken of language and social practice as a system that transcends this contextual subjectivity. Indeed, these two aspects reflect a great methodological divide not only in linguistic theory (speech-acts and hermeneutics opposed to structure and semiotic theory), but also different traditions in modern sociology (hermeneutical value-orientated approaches opposed to structural-functional quasi-objectivist approaches). He argues that the approach in terms of functional systems that most influences Habermas is the sociological theory of Talcott Parson (Thiselton 1992:1902-79).

For pastoral care to assist in bringing healing to particular paradigms, it must seek an understanding of systemic epistemological issues related to the conceptualisation of human behaviour. Furthermore, the pastoral assessment of God-images and spirituality should refer particularly to those issues that are problematic to individuals, as it happens in community. Thus, further study of either a continental philosophical approach or an analytical philosophical approach could result in enlightening methods of hermeneutics upon the analysis of concepts in philosophical counselling. See Thiselton's writing on the shift of paradigm from 'understanding' or 'interpretation' to reading (Thiselton 1992:501); and the 'hermeneutics of reading in reader-response theories of literary meaning' (chapter XIV) (Thiselton 1992:514); references to Wittgenstein (Thiselton 1992:540-46). Ultimately, the above hermeneutical study should further sharpen philosophical counselling in theory formation for a pastoral hermeneutics of care.

5.3 CONCLUSION

The thesis has emphasised an approach into evaluating and measuring knowledge structures by looking at the client's concepts and thus, revealing convictions. Within this context the client explores the most basic epistemological forms within the pastoral encounter. In understanding the existential threats of pathology, within a systems approach, the pastor can better understand the client's ideologies. These reveal the systemic epistemological underpinnings and form the current spiritual framework. The thesis clearly classifies existential threats of pathology in a systems approach. These are good building blocks in the common threats people face. The study did limit the threats but will assist as a background in more advanced threats related to diagnosis, treatment, and prevention of mental disorders. These include various affective, behavioural, cognitive and perceptual abnormalities.

The thesis spelt out a collection of both appropriate and inappropriate God-images. Pastoral care must remain focused on the salvific factor of the Gospel upon the noetic structure of the client. Therefore, an awareness of healthy and unhealthy God-images, within a hermeneutical approach, opens valid conversation around any related crisis. With the use of the pastoral semantic differential analysis (PSDA) and advancing on this analysis, a score can be reached that opens up communicative opportunities for the assessment and healing of paradigms.

The thesis also sort to construct a four-stage holistic model of philosophical counselling by revising upon Peter Raabe's existing model. Remaining within the research domain of practical theology, the opportunities for pastoral care are expansive. Indeed, the four stages of philosophical counselling, the

understanding of existential issues in a theological diagnostic modelling, and the space to dialogue with the client certainly is beneficial. For instance, from the loose and explorative approach in stage one to the defining of strong uses of words and spirituality in stage four the person matures in spiritual issues. Thus, the client develops the understanding of reaching into convictions through self-diagnosis. Also, they communicate these thoughts with the pastor. The development of this relationship is an opportunity for spiritual paradigmatic maturity in the client through the interconnectivity of a pastoral hermeneutics of care.

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